

The True and Absolute  
**BISHOP:**

*With the Converts returne unto Him.*

Wherein is also shevved how  
CHRIST is our only SHEPHEARD,  
As well as our truest BISHOP; And also, how  
lamentable and miserable the condition of those Mendoth  
appeare to bee, which are out of CHRISTs Fold,  
Or, out of CHRISTs DIOCESSE.

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By NICOLAS DARTON Minister of  
GODS Word, at KILLESBIE, in  
NORTHAMPTON-SHIRE.

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HEBR. 7. Ver. 26.

*For such an High Priest became us, who is holy, harmelesse, undefiled,  
separate from sinners, and made higher then the Heavens.*

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sold at his Shop at the PRINCES Armes in Saint PAULS  
CHURCHYARD. 1641.

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The True and Absolute

# BISHOP:

With the Conversion into Him.

Whereto is also shewed how

CHRIST is our only SHEPHERD.

As well as our true BISHOP: And also how

that title and minister the condition of those Ministers

is to be, which are of CHRIST's Fold,

OF THE CHRISTIAN DOCTRINE.

By NICHOLAS DARTON, Minister of

GODSWORTH, in KILLESBY, in

NORFOLK-SHIRE.



Printed by J. Sturges, at the Press of the Bodleian Library, Oxford.

For each in High Church, who is bold, bravely, and

brave from heart, and ready to be the Master.



LONDON,

Printed by Tho. Baskin, for Humphrey Collier, and are to be

sold at his shop at the Press of the Bodleian Library, Oxford.

1622.



TO THE  
RIGHT HONOURABLE  
and every way RELIGIOUS LORD;  
**WILLIAM,**

*Viscount SAY and SEALE, Master of  
his Majesties Court of Wards and Liveries, an  
especiall Member for Gods Glory and Great Brittaines  
safety, amongst the Right Honourable Lords in the  
High Court of Parliament now assembled; And one  
of His Majesties most Honourable Privie Councill.*

*Most Honourable LORD;*

**W**Et the blisfull streames  
of Gods eternall mercies, run  
plentifully, through all your  
Parliamentary designs, and others  
else, to make you, as truly prosperous  
in your Acts of State, as Religious in  
your intentions for Piety; that's my  
desire for you. The next for my selfe,  
is this, that some drop of your Hon-

## The Epistle

nours favour, and Clemencie, (how little soever) may through your Honourable acceptance, of this my small tender, fall on me, to make me as truly happy, in the enioyment of so great a Patronage, as I am forward in the dedication of the same, unto your Honour. True it is, you may wonder, I beg (thus bold) for the latter, especially being that I am so farre remote, from your Honours knowledge: but to speak iustly, there's no iust cause of marvaile, for though I am a stranger to your Person, I am not to your vertuous practises, which make our Hemisphere of Great Brittain, with admiration to be acquainted with you. The booke (I confesse,) is not worthy your iudicouse eye, nor reading, but the Bishop in it, I am confident you love with all your heart; straying  
sheep



## Dedicatory.

sheep, (*I have heard*) your desire is, should returne to the fold, imitating here our great *Shepherd*, that makes welcome all the Flock, that come. What you finde amisse, in the handling of the propounded subject, which is good, let your love to goodnes pardon, and what otherwise in the rash attempt, of so bold an adventure as this upon your goodnesse is, let your wounted mildnesse passe by. Greatnesse in you (*I beleeve*) is as pardonfull as your goodnesse, for O how sweetly in you, may both Church and State see, how they goe hand in hand together? I dare not speake all I beleeve, of your almost unparallel'd pietie, tis enough for me, to see it, and to heare it abroad, but for feare of suspicion of unpleasing flattery, to your selfe, I dare not speake. What now is to bee spoken for the present

## The Epistle, &c.

on my behalfe, hath an eye upon your mercy, that you would vouchsafe the same, (though undeserved,) upon the worke and Author. So shall *I* that am but even the smallest of *Christs* ministry, be encouraged in the painefull worke of the Lord, and endeavour daily, (if not more,) to bring Goates haire, (by no means lesse) to the building of *Gods Temple*; continually morne and evening, as long as I have a day to live, praying heartily, to the *eternal Trinity* for you and yours, that an encrease of true honours welfare may abound on your *Honourable* selfe, Your truly vertuous and Religious *Lady*, and hopefull Progenie here, and that an immortall *Crowne* of endlesse glory with the communion of Saints through *Iesus Christ*, may be your eternall inheritance hereafter.

Your Honours Servant in all Humilitie most devoted,

NICOLAS DARTON.



## The Epistle to the Reader.

**C**ourteous and Christian Reader, if the Title Page do please thee, (as perchance it may,) I am confident then that the ensuing Treatise will not distaste at all, because it tenders thee a salve for thy sores, and a remedy for thy straying thoughts. Should now the word [Episcopacy,] draw a dislike upon thine affections, or like a blacke cloud darken thine impartiall esteeme hereof, it is to be feared then, (for the present,) that all is not well within thee, for here thou hast the absoluteſt, the trueſt, and the moſt perfect Biſhop that ever was in all the Chriſtian world, whoſe Dioceſſe alſo is from one end of the earth unto the other, and from the Sea unto the worlds end. This is the Metropolitan that governes Heavens Universe, and whoſe [See] as it is without all contradiction Univerſall, ſo in like manner is his [EPISCOPACIE] in all points uncontroleable. This is hee that was called from the Wombe hereunto, and from the bowels of his mother; unto whom all the Tles muſt liſten, and eke the people from farre; who is the branch of the Lord, and the meſſenger of the Covenant, who is like a refiners fire, and like Fullers ſope, and will purifie the ſons of LEVI, (meaning, all the Miniſters of his Word and Sacraments by what names or titles ſoever they be called,) and will purge them as Gold and ſilver, that they may offer unto the Lord, an offering in righteousnes. I write not this now to barke at, or to bite at any in the world, for that Hoſtile and ſcurrilous humour both againſt Gods ſacred houſe, and Englands Kirk, I leave to our brawling and rayſing tongues

1/a. 49. 1.  
Zach. 3. 8.  
Mat. 3. 1.

(a) where-

## The EPISTLE

wherewithall our times abound, alasſe and thrice alasſe, too too  
 much in every ſtreets and corner, may I had almoſt ſaid, in eve-  
 ry part and place; ſo that ſhould not the right honourable and  
 bleſſed Parliament out of their heavenly diſpoſitions, forth-  
 with ſilence the contumelious affronts with irrevocable cen-  
 ſures, of ſuch black-mouthed Sanballats, as without all queſti-  
 on the plenitude of their gracious judgement and undoubted  
 religious goodneſſe will challenge the care hereof, both Zion  
 thou and all her ſonnes may ſit downe in the duſt and weepe.  
 But I write, this [*ſcribendo proficere, & proficiendo ſcribere,*]  
 to ſatiſfie the ingenuous reader with ſome notions of a right  
 and abſolute Biſhop; and that upon his benefit and good liking  
 I my ſelfe may receive ſome comfort. As for the matter here  
 debated before thine eyes, (though it doe not come unto thee; in  
 the beautifull and gracefull habit of excellent and learned  
 rhetoricke, yet mayeſt thou finde therein many an who'eſome  
 expreſſion both for thy ſoules health, and lifes amendment,) I  
 deſire thus much, that as thou doeſt not receive it with the re-  
 verence of a Father, ſo that thou wouldſt not reject it, as the  
 raveries of a child, for Apollo yeelded Oracles, as well to  
 poore men, for their prayers, as to Princes, for their preſents.  
 If thou haſt bin a ſtragler, from the flock and fold of Chriſt,  
 there are diſcoveries for to enforme thy conſcience, and ſuch  
 demonſtrative Characters, to certifie thee of thy ſoules  
 ſtate, and condition, in that particular, as that thou canſt not  
 (unleſſe meereſly blinded, and that God hath given thee over  
 unto a reprobate ſence,) but ſee whether thou art in the fold  
 of Chriſt or not, and whether alſo thy life be the life of grace,  
 or the life of ſin. I ſhall not need to labour thee, in this Epiſtle,  
 how thou art to demean thy ſelfe, towards the great Biſhop  
 of thy ſoule, for that cannot bee exploded thy meditations, if  
 thou doſt but reade and view the matter; all that I ſhall ad-  
 viſe thee, in the point propounded, is that with the laborious  
 Bee, thou have a deſire hence to gather honey, and not with the  
vene-

venomous Spider, to sucke nought save poyson. The discourse (for any thing I know to the contrary,) may put all the world in minde, what a most wretched and a most lamentable case those extravagant sinfull soules are in, that are out of Christs severall, and out of Christs enclosure, ranging up and downe the world, in the wild and vast Commons, of all kinde of disobedience; or else (which is as bad,) wandring to and fro, day by day, within the unfortunate pale of some particular enormitie. For thine owne part, (my Christian brother,) I censure thee not at all; (for I beleerve to bee guilty that way, is an infallible demonstration, and a very brand and Symptome, of a carnall and a ranke hypocrite;) if therefore now thou art any kinde of way the better, for this my small endeavour, blesse the Bishop, for it, I meane, the eternall Messias, who is the great Shepherd and Bishop of thy soule; but if like a taunting Ammonite thou fallest to malicious censurings, against the booke, and Authour, know, tis the Authors resolution, more lightly to set by, and value thy ludibrious taunts, then thou canst imaginethy disdainfull nature, to be forward, in the mischievous broching of the same: and besides that, he hath found out thine abusive and unchristianlike sarcasmes, many dayes ago, and that hee is now preparing a scourge for thy poysonous tongue. What thou dost object now out of an envious disposition, my conscience tells me, that in the minds of the well affected, it shall stand for nothing, because they have determined at this present, that [dicetur veritas, & rumpetui invidia,] that truth shall be spoken, and that envy shall breake its gall. But and if thou canst not abstaine from thine irreligious obloquie, o be sure then, that thy formality in religion, is but meere \* mockery, without Religion; and that in conclusion, \* 1am. 1.26: whereas for a time, thou seemest to set on fire the whole course of nature, thou shalt at length be set on fire, even by the very \* hell it selfe. And thus gentle Reader, bidding thee heartily \* 1am. 3.6. ly to take heed, I bid thee heartily farewell.

NICOLAS DARTON.

THE  
HISTORY  
OF  
THE  
CITY  
OF  
NEW  
YORK  
FROM  
THE  
FIRST  
SETTLEMENT  
TO  
THE  
PRESENT  
TIME  
BY  
JOHN  
B. HOGAN  
NEW  
YORK  
1898



THE  
TRUE AND ABSOLUTE  
BISHOP:

The Text of Scripture whereon the  
following discourse is grounded, is :

1 PETER 2. 25.

*For you were as sheepe going astray, but are now returned  
unto the Shepherd, and Bishop of your soules.*



These words are an illustration of St.  
*Peter*; auditors twofold estate and  
condicion.

First, *Preteritis*.

Secondly, *Present*.

First *preteritis*, and that in the  
state of nature, [*eratis velut oves  
errantes*] you were as Sheepe going  
astray, *aphhala masupha*, Sheepe  
stragling from Heaven.

Secondly, *present*, and that in the state of grace, [*Sed nunc  
conuersi estis ad pastorem & curatorem animarum vestrarum,*]  
but are now returned unto the Shepherd, and Bishop of your  
soules. An happie regresse for such wandring sheepe, being

B

returned



returned from *Babel* to *Beit*, from *Sathan* to *CHRIST*.

The first  
observation.

Their first estate is lamentable, being by nature the children of wrath *Eph. 2. 3.* and therefore justly called here by our Apostle *[translating]* *straying sheepe*, not *[translating]* *lost sheepe*, that are in the fold: for so Christ calleth his beloved saints, *John 10. 27, 28.* who (*as CHRIST professeth of them there*) that he doth know them, doth he also witness of them, that they are obedient sheepe, and that for three things.

{ First, for hearing his voyce. } *John 10. 27.*  
{ Secondly, for following him }  
{ Thirdly, for keeping the fold. }

According to that place of Scripture, *[nec rapiet quisquam]* *Ezek. 34. 6* *et ex manibus* *[translating]* *As if our Saviour should have said thus: as no man shall take them out of my hands, so no one shall seduce them, to straggle from my fold, John 10. 18. bee est, retinebunt ovile, they shall keepe the fold, they shall keepe my lawes and ordinances.*

The second  
observation.

Secondly, their second estate is comfortable, being in the state of grace, and seeing they are returned unto the fold again: *They are not now like [oviles in deserto.]* like those sheepe in the desert, that had no shepherd, *Mat. 9. 32, 34.* or like *Salmans* oxen pocking to the stables of most dismal death, but like the Spouse in the Canticles, returning to her onely love, looking from *Lebanon* and *Amana*, from *Sinir* and *Hermon*, from the *Lions dennes* and from the mountains of the *Leopards*; according also to the words of the Text, *in montibus tui ovis* *[translating]* *in mountains of thy* *[translating]* *but now are returned to the Shepherd and Bishop of your soules.*

The division  
of the  
words.

The words then for divisions sake instruct us in two points of Divinitie, very considerable for our times.

1. In mans misery, living in the state of sinne.  
2. In mans recovery, returning to the state of grace.

An obsolete  
and no in-  
fallible  
point in Di-  
vinity.

First, in mans misery living in the state of sinne, and teaching us in effect this point of Divinitie, *[show that unregenerate men as long as they are out of the fold of CHRIST, out of the fold of sanctity, are no better in the HOLY GHOSTS gentle, than straying sheepe,]* as here once the auditors.

auditors in the Text are shew'd also [*Yis eratis, &c.*] you were, &c.

Secondly, the words instruct us in mans recovery, intimating unto us thus much, how that our state is never blessed till we be with Christ, our condition never happie till we be returned to Christ. Our Apostle doth not say of them now, they being retired, and return'd to Christ, as he doth of others returning to the practice of sinne, [saying *Canis reuersus est ad uomitum, & sus ait volu abrum cum*] the dogge is return'd to his vomit, and the sow to her wallowing in the mire. But now as if they were many thousand times better than before, more holy and pure, more blamelesse and undefiled, more zealous of good works, he saith [*non conuersi estis, &c.*] ye are now returned unto the Shepherd and Bishop of your soules. Wherein briefe wee see our Saviour for the love he beares to sinners, becomes a Shepherd to his flocke, and a Bishop in his Diocese; a shepherd to feed them, and a Bishop to instruct them; a shepherd to tend them, and a Bishop to defend them; yea, a shepherd to take care for their bodies, and a Bishop to take care for their soules; all which wee finde infolded and comprehended in the words [*pastor et instructor*] in the words [Shepherd and Bishop,] which in our Blessed Saviour like morey and truth doe meet together, and like righteousness and peace doe kiss each other.

For methods sake now, having diuided the Text thus, and that we may enjoye the whole meaning of the words, we will briefly betake our selves to the handling of the same, beginning with the first considerable point of diuinity, touching mans misery living in the state of sinne, and arising from the forefront of the Text, thus [*eratis velis uos errantes, &c.*] ye were, &c.

And for the better and more cleare explanation of this first point of diuinity, touching mans misery living in the state of sinne, and running every day more and more from the fold of Christ, take this observable, and undeniable ground of truth, (*viz.*)

How that all men till that they are effectually called from heaven, (as here Saint *Peters* auditors in the Text were) till they are called out of darknesse into light, out of the state of

The first  
Doff.  
Vnder this  
Eph. 5. 8.

corrupted nature, into the blissefull state of grace, are no better in the Holy Ghosts, censure and opinion than straying sheepe, which is a most fearefull condition, a most horrible and a dismall state for any poore sinfull soules to be in, being that they are out of Christ.

The Doff,  
prose.

Isa. 53. 6.

To prove this point, the Prophet *Isaiah* cryeth out in generall termes thus, [*omnes sicut oves aberravimus*] we all like sheepe have gone astray, (meaning all before Gods effectuell calling,) yea wee have turned every one to his owne way, saith the Prophet, agreeable with that universall staine and pollution that the Apostle *S. Paul* speakes of, [*πᾶσι ἡ ἐξικέναν, &c.*] They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one, *Rom.* 3. 12.

Ob.

But here perchance you will demand and aske me by and in what particulars doe unregenerate and unmortified Christians shew themselves before Gods effectuell calling of them, to bee straying sheepe, and wandering from the fold of Christ.

Sol.

For the resolution whereof, observe these following discoveries.

The first  
discovery  
of a sinner  
which runs  
astray.

1 King. 21.

2 Tim. 4. 10

First, unregenerate men runne from the fold of Christ like wandering sheepe, by their unsatiabie and greedy avarice, when they doe most wickedly thirst after that which is not their owne, which is not their right nor due, when with *Ahab* they both bloudily and greedily, seeke after poore *Naboths* Vineyard, and when with *Demas* they leave the word, and immoderately love the world, and hereupon the Holy Ghost calleth their [*φιλαργυρία*] their love of money, (meaning inordinate and insatiate desires, and practises) to be [*ἡ ἀρχὴ πάντων κακῶν*] to bee the roote of all evill, which while some have coveted after (saith the blessed Text) they have erred from the faith, (that is) they have shewed themselves straying sheepe, and have pierced themselves through with many sorrowes, and therefore saith Saint *John*, [*love not the world, nor the things that are in the world: for if any man love the world, the love of the Father is not in him,* 1 *Job.* 2. 14.

The second  
discovery  
of a sinner  
which runs  
astray.

Secondly, unmortified Christians before their calling shew themselves to be straying sheepe and wanderers from Christs fold, by their grosse and erroneous tenents in Divinity, holding

ing those things lawfull, that the Text condemneth, and those againe unlawfull that the text alloweth, and for this cause we read of Christs condemnation of the *Saduces*, and that they were going astray touching their judgment and opinion about the doctrine of the resurrection, [saying *erratis*;] you doe erre, [that is] you straggle from the fold of truth, not knowing the Scriptures, nor the power of God. I could here condemne sundry that are straglers in the like nature; some holding the damned sinne of usury to be lawfull, that the text condemneth others, that tis a sinne to take an othe which the text alloweth, a third with the nice ruler of the Synagogue, impudently averring that it is a fault to heale upon the Sabbath day, with infinite others of the like stragling humour, to whom I say with the Apostle St. *James*, ô do not erre any longer after these courses, and conditions, my beloved brethren, *because the wages of them is death, though the gift of God be eternal life through Iesus Christ our Lord, Rom. 6. 23.*

Mat. 22. 29.  
Exce. 18. 8.  
Glomerantur in unum  
innumere  
gessites Babel.

Luk. 13. 14.

Jam. 1. 16.

The third  
and last discovery  
of a sinner  
when hee  
runneth astray.

Thirdly and lastly, unregenerate and unmortified Christians before their calling shew themselves to bee straying from the fold of Christ sometimes by their uncleannesse and fleshly lusts, which *Moses* the man of God calleth [going aside, *Numb. 5. 12.*] sometimes by spirituall whoredomes, as superstition and Idolatry, which the Holy Ghost calleth [a turning away from the Lord, or a thrusting out of the way, which the Lord commandeth, sometimes again by their swinish sensuality and excessive drunkennes, which as the prophet telleth us, causeth erring from the right way, and stumbling in judgment; sometimes againe, by their braine sicke fancies which the Holy Ghost calleth [a turning after our owne wayes,] sometimes againe by their wages of unrighteousnesse, their greedy taking of bribes following the way of *Balaam* the sonne of *Beor*; which the Holy Ghost calleth a forsaking of the right way, and sometimes againe by withholding the meanes of salvation away from others, to whom they should dispense them, which the Holy Ghost calleth [a driving away from the fold, crying against the Shepheards of *Israel*, and saying thus [wo be to you, for the diseased you have not strengthened, neither have you healed that which was sicke, neither have ye bound up that which was broken, neither have ye brought againe that which was

Deut. 13. 7.

Isa. 28. 7.

Isa. 53. 6.

2 Pet. 2. 15.

Ex. 4. 2. 3 driven away, neither have ye sought that which was lost, but  
 A. with force, and with cruelty have ye ruled them.] And thus  
 doe we see in briefe, that by these and by diverse other sundry  
 wayes and courses unmortified Christians remaining in the  
 state of corrupted nature, like straying sheepe, doe ever wan-  
 der and runne away from the fold of Christ.

The Use.

The Use that is to be made now of all that hath been spo-  
 ken, is an use of illustration, to shew the lamentableness and  
 accursednesse of the state and condition of those men, who  
 (as hath been shewed by the former discoveries,) runne away  
 every day more and more from Christs fold, and like straying  
 sheepe keep not company with Christs flocke.

Now their lamentable, miserable and accursed condition ap-  
 peareth sundry wayes, especially in and by foure most grie-  
 vous and most fearefull miseries.

There are  
 foure most  
 fearefull  
 miseries  
 wherein  
 appeareth  
 the accursed  
 condition  
 of a stray-  
 ing sheepe.  
 The first  
 misery of  
 an unrege-  
 nerate Chri-  
 stian that  
 runs astray.  
*Impi sine  
 Custode.*

First, unregenerate men which are stragling from the fold of  
 Christ, that are not as yet reclaimed by Gods effectuall calling,  
 are in a most fearefull and cursed condition; because neither God  
 nor good men are for them. God doth not protect them, and  
 good men doe not value them. No shepheard doth tend or  
 look unto those sheepe, that are upon the straite, for those that  
 are within the fold, those come within the compass: of his care  
 and providence; in like manner for application, is it with all  
 such as wander from Christs flock, and that keepe not his feve-  
 rall, they are not [*sub divino vexillo*] under the protection  
 and banner of the Almighty, but as they give over God, so  
 God giveth over them, and that many times as we see, to a re-  
 probate mind to doe, such things as are inconvenient, yea du-  
 ring the time of their wandering they are so miserable, that they  
 have the very devils themselves to be their guides and gover-  
 nours, which is a very fearefull misery indeed according to  
 the words of the Holy Ghost in another place to this very pur-  
 pose, they are aliens from the Common-Wealth of *Israel*, they  
 are strangers from the covenant of grace, and of promise, hav-  
 ing no hope, and without God and without Christ in the  
 world. Next, good men doe not value them, because they are  
 like the linnen Girdle hidden at *Ephraim* and good for no-  
 thing. Nay like the chafed *Roe*, [as the Prophet *Isaiah* saith]  
 and the sheepe that no man taketh up. Whereas on the con-  
 trary

Rom. 7. 28.

Eph. 6. 12.

Eph. 2. 12.

Jer. 47. 10.

4a. 13. 14.

trary, we may boldly affirme thus much, how that concerning Christs innocent Lambes that keepe the fold, they are alwayes of Gods tending, alwayes of Gods looking to. And which comfortable point the Psalmist confirms thus, saying, *the eyes of the Lord are alwayes over them, and his cares are alwayes open unto their cries*, yea and they are alwayes so tender and precious in his sight, as that the Angels are not thought to be too good to bee their guardians, and attendants; nay and those that offend them are so threatned by the Spirit of God, as that the Text saith of them, and against them thus, (namely) *how that it were better for them that a millstone were hanged about their neckes, and that they were drowned in the depth of the Sea*, Mat. 18. 6. a fearefull judgement God wot, yea a most grievous penaltie.

Psal 34.15.

Mat 18.10.

Secondly, the second misery that our unregenerate livers are exposed unto, which like straying sheepe straggles from the fold of Christ, is a continuall affrightment: or a continuall, feare and a continuall astonishment; for as the silly sheepe as long as he is astray, hath never any perfect peace nor comfort; even so for application, saith it with your unmortified bosomes, who many times when they are in their chiefest jollities, are notwithstanding so terribly skared, and frightened as that with drunken *Belshazzar* their countenances are apt to change, and their knees to knock together, according to that saying of the holy Prophet *Isaiab*, speaking of them thus also, (to wit) *they are like the troubled Sea, when it cannot rest, whose waves cast up mire and dirt, for there is no peace* (saith my God) *to the wicked*, *Isaiab* 57. 20, 21.

The second misery of an unregenerate Christian that runnes astray.

Dan. 5.6.

Isa. 48.22.

Thirdly, the third misery that our straying sheepe, our unregenerate Christians undergoe, is a want of the society of the faithfull, a deprivation of the Communion of Saints. For illustrations sake, the sheepe that is astray, hath not the company of the flocke, no more for application hath your unmortified bosome the society and fellowship of the Saints, for what fellowship saith Saint *Paul*, hath righteousness with unrighteousnesse? and what Communion hath light with darknesse? or what concord hath Christ with Belial? or what part hath he that beleeveith with an Infidell? and what agreement hath the Temple of God with Idolls? meaning none at all, as if he should have

The third misery of an unregenerate man which runs astray.

2 Cor. 6. 14.

15. 16.

have said thus, neither unrighteousness, nor darkness, nor Be-  
*liall*, nor an infidell, nor Idolls, have any fellowship or com-  
 munion, or concord, or parte, or agreement, with the blessed  
 Shepheard CHRIST or with any that are of his blessed  
 flocke.

The fourth  
 and last mi-  
 sery of an  
 unregene-  
 rate man  
 running a-  
 stray.

Pf. 95. 10

Heb 3. 18

1 Cor. 6. 10

1/2. 65. 13.

Fourthly, the fourth and last misery and plague that unre-  
 generate sinners running from Christ and his fold, are likely to  
 undergee, is everlasting death, they are in danger to provoke  
 God to sweare that they shall never enter into his rest, that  
 they shall never have the joyes of heaven, and that they shall  
 never have the comfort of the flocke, whereas on the contrary  
 those that keepe the fold, shall have heavens benedictions ac-  
 cording to the language of our blessed Saviour, saying [*Ye*  
*Timere, &c.*] *fear not little flocke, for it is your fathers good*  
*pleasure to give you a kingdom*, yea and according to the saying  
 of the Prophet *Isaiab.* in this paticular, behold my servants  
 shall eate, but ye shall be hungry; my servants shall drink, but  
 ye shall be thirstie; behold my servants shall rejoyce, but ye shal  
 bee ashamed; my servants shall sing for joy of heart, but yee  
 shall cry for sorrow of heart, and shall howle for vexation of  
 spirit.

Ob.

But peradventure here some will demand and say, if that  
 the case and condition of our straying sheepe be so lamentable  
 and full of woe, why, what should movethen unregenerate  
 bosomes, I meane our unmortified and carnall Christians to  
 persevere in this dismall state?

Sol.

To which I make answer and say thus much, that there are  
 sundry provocations and inticing motives that bewitch men  
 to goe on in sin, and to runne every day more and more from  
 the fold of Christ. That therefore you may avoyd them and  
 shunne them all, I shall briefly lay them open to your Christian  
 considerations.

Note that  
 there are  
 six provoca-  
 tions that  
 even force  
 men to run  
 astray from  
 Christ our  
 Shepheard  
 and Bishop.  
 The first  
 provocation  
 is Satans.

The deceiveable provocations that principally cause unre-  
 generate men to goe astray from the fold of Christ, are chiefly  
 sixe.

The first provocation or provoking motive that makes a  
 man to run astray from Christ, to the great prejudice of him-  
 selfe and hazard of his poore soules salvation for ever, is the  
 accuser of mankind *Satanas*, the Prince of the aire. For illustra-  
 tions



tions sake, twas he that first made our first Parents *Adam* and *Eve* to runne astray from God the father, and also now labours *Gen. 3. 13.* to deale so in like manner with all his posterity, that they may runne on stragling also from the blessed Saviour, from God the Sonne; and thereupon doth our blessed Apostle advise all Gods people by all manner of meanes, to be *vigilant and sober, because our adversary the devill as a roaring Lion walketh about seeking whom he may devour, 1 Pet. 5. 8.*

The second provoking motive that occasioneth men to run away from Christ and his fold, is a number of deceiving Ministers, who in many places either speake not to the flocke at all, and so play the part of dumb dogs, and thereby the people perish for want of knowledge, or else when they speake, doe broch nothing else but falshoods, dawbing them with untempered mortar, and divining lies, saying, thus saith the Lord, when the Lord hath not spoken it. Oh but what saith the Lord against such wicked Pastors? Oh consult with the Prophet *Ezek. 34. 10* *Ezekiel*, and he will tell us, that the Lord is extremely angry and incensed against such, (saying,) that he is against them, and that hee will require his flocke at their hands, and cause them to cease from feeding the flocke, and againe, that they shall not feed themselves any more, and that he will deliver his owne flocke from their mouth, that they may not bee meate for them.

The second  
provocation  
is an ill  
Ministerie.

The third provocation that makes a man to runne astray from CHRIST, is the world, which causeth men to goe astray two manner of wayes.

The third  
provocation  
is the world

- { First, when they love it, more than they should.
- { Secondly, when they fashion themselves unto it, more than they ought to doe.

First, I say, when they love it more than they should, that is, when they prize it above the things of a better life, and therefore saith Saint *Iohn, love not the world nor the things of the world, 1 Ioh. 2. 15.* for whosoever loveth the world more than he should in conscience, it is most certaine that the love of the Father is not abiding in him.

Secondly, when they fashion themselves unto it more than they ought to doe, that is, when men take their chiefest imitations

tions from the wicked practices thereof, and therefore saith Saint *Paul*, (to keepe all good Christians within the fold of Christ) in these words, that is to say, Brethren I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God.

Rom. 12. 1.

The 4th provocation is the retaining of some particular infirmity or corruption.

2 *Kin.* 1. 19

The fourth is, the keeping or retaining of some beloved sinne, that makes either for our pleasure or for our profit in the pursuite of sinne. For instance sake, what I pray made *Iehu* to runne astray from the fold of God, to the practice of *Jeroboams* sinnes, but even the Golden Calves that were at *Dan* and *Bethel*? Certainly his greedy avarice was the very ruine of his soule, and therefore; I say in this case as once the Holy Ghost speaketh in the like, *Rom.* 6. 12, 13. *Ob yeeld not your members as instruments of unrighteousnesse to sinne, but as instruments of righteousness to God.*

The fifth provocation that forceth us to runne from Christ is our owne hearts.

*Ier.* 17. 9.

Diverse deceives the heart weth to make us straggle from Christ as first sensuall persuasions.

*Gen.* 3. 6.

The fifth inticing motive that doth instigate us and stirre us up, to wander up and downe like straying sheepe from the fold of Christ, is a mans owne bosome, a mans owne heart, and therefore the Prophet *Jeremy* calleth it [*super omnia fraudulentum.*] saying, that it is deceitfull above all things. Using all the deceits in the world to undoe us, As

First sensuall and fleshly persuasions to make us go astray, as in the case of *Eve*; her heart being deluded by Sathans wiles, perswades her that the Tree was good for food.

Secondly, that it was pleasant.

Thirdly, to bee desired to make one wise; and upon those persuasions, falls to eating of the forbidden fruit, runnes from the fold of God into the wide and vast Commons of wilfull disobedience, and gives also to her husband, and hee di eate.

The second deceit of the heart to make us straggle.

*Luk.* 14. 16.

*Mat.* 23. 2.

Secondly, using apparently faire pretences, but deceiving excuses; as we see in the Parable of the Farmer, the Marchant and the married man. When they were invited to the great Supper, as Saint *Luke* calleth it, and to the Marriage of the Kings sonne, as Saint *Matthew* tearmes it, see the materiall cause that makes them keep back, that makes them rather wander further from the fold of Christ, than in any sort to come unto

unto it. Every one of them as the Text tells us, begins to make excuses. The Farmer first pretends that hee had bought a peece of ground, and therefore had cause enough to look to his owne Commons, and to leave Gods severall. Another had bought five yoke of Oxen, as he pretended, and must goe to prove them, and therefore desires to be excused, hee by no meanes will keepe the fold, for feare least his Oxen should run astray, but what saith a learned Father on the place, [*heu heu quam lamentabile est Post-ponere Christum bovis, qui nos aequavit Angelis?*] Oh how lamentable a matter is it, to put Christ after Oxen, that hath made us equall with the blessed Angels? Next the Merchant pretendeth as faire as any of the rest, he had great traffike in hand, he had great Marchandize to looke unto, anabundance of waighly affaires of great importance, and therefore could not come from Ship-board to the Sheep-fold, could not be at the marriage, could not come to the Supper, but must needs go abroad.

Luk 14. 18.  
19, 20.

Lastly the married man hath his selfe-deceiving pretences, his selfe-deceiving excuses too; he had married a wife and therefore as the Text saith, he could not tend the feast, he could not keep the fold. He values more the Spouse of his bosom, than the bridegroom of his soule, [*impar congruissu:*] and as if the coming to the marriage banquet would have been an hinderance in the injoyment of his love; and this our deceitfull hearts as we may justly tearme them, doe ever pretend, one thing or other, ever make one excuse or other, whereby we run astray from the fold of Christ.

The 6<sup>th</sup> and last provocation, that causeth men to straggle and wander from the fold of Christ, is a loving of singularity more than of sincerity, when men are more curious then cautelous, more captious then capacious; I doe not here speake of those or against those that are circumspect and wary in their manner of life and living, as in their thoughts and words and actions [for those are highly to bee commended for rare and excellent Chiltians, but against those that will bee so singular in their wayes, that with the ruler of the Synagogue they will make sinne to be there where God makes none, and count that to be sinne that comes not into Gods account. Thousands and ten thousands runne astray by this grand provocation, giving

The sixth  
provocation  
that makes  
men run a-  
stray from  
Christ is a  
loving of  
singularity  
more than  
of sincerity.

Luk 13. 14.

1 Tim. 6. 20

Tit. 3.9. themselves over to profane and vaine babbling, and making the sacred Scriptures at their pleasures and opinions to be like a nose of Wax: and therefore for conclusion hereof let me say to such, as Saint Paul speakes to Titus, (saying) *avoyd foolish questions and genealogies and contentions and strivings about the law for they are unprofitable and vaine.*

Ob. I but laies the wounded conscience, seeing those are the provocations that cause men to goe astray, how shall we for our parts know when we goe astray, and when not, yea and when we keepe the fold, and when not?

Sol. For answer whereunto, though wee have spoken before of some discoveries in this kind, observe these symptomes and characters in Divinity, which doe most assuredly certifie mens consciences when they are out of Christs fold, and when they appeare to the eye of all G O D S people to bee like lost sheepe.

Diverse symptomes whereby we may know when we are out of Christs fold. The first Symptome is an hating of reformation.

Acts 7. 51.  
10 54.

First, the first symptome and token that declares a man before God and the world, to be a lost sheepe, to be straying from the fold of Christ, to be a Wolfe or a Goate, and not a Lamb of the flocke, is an hating of reformation, when men cannot endure to be told of their faults, when they will not hearken to the voyce of the Charmer charme hee never so wisely, when like gall'd backes, and consciences, they cannot endure to be touched, and when reprehension and instruction is bitter in their eyes. Such straying sheepe (for examples sake) were Saint Stephens madde men, who when the holy man of G O D tells them of their faults, how stiff-necked and uncircumcised in hearts and eares they were, and how they and their fathers had slaine the Prophets, and how that touching the just one they were no better than betrayers and murderers; instead of making good use thereof, [*frendebant cordibus,*] they were cut to the heart, and gnasht upon him with their teeth; not like Peters converts that were the better for their reproofe, of whom the Text saith [*patres synagoge in corde suo.*] that they were prickt to the heart and said, *men and brethren what shall we doe to be saved?* but like Amos his Revolters, that did hate him that rebuked in the gate, and that did abhor him that spake uprightly.

Amos 5. 10

Now if the Children of God tell such, what a lamentable con-

condition they are in, how that their wayes are the wayes of destruction, and how that they are in the gall of bitterneſſe and in the bondage of death; and they are ready to braſſe over their words, and to ſmilt their foreheads, and to ſay with thoſe ſtraglers in the Prophets time; It is not the Lord, neither ſhall evill come upon us, neither ſhall we lee ſword nor famine, Jer. 5. 12, 13. and again, the Prophets ſhall become winde, and the word is not in them, and again hee further proceedeth, come let us ſmite him with the tongue, and not give heed to any of his words: but alaſſe alaſſe, what a miſery thinke you doe ſuch wandring goats, ſuch haters of reformation, even hie and pull upon their own heads and upon them that belong unto them? the Prophet telleth us that their children ſhall be delivered up Jer. 18. 21, 22. to the famine, and their bloud powred out by the force of the ſword, and their wives bereaved of their children and bee widdowes, and their young men bee ſlaine with the ſword in battel, and that a cry ſhall be heard in their houſes, when that the Lord ſhall bring a troupe ſuddenly upon them: all which is concordant with the words of the wiſe man; (*viz.*) hee is in the way of life that loveth inſtruction, but hee that hateth re- Prov. 10. 17. prooſe erreth.

Secondly, the ſecond character and ſymptome that declares a man to be a ſtraying ſheepe, and a great way from Chriſts fold, is a polluting or defiling of the ordinances of the moſt High, when men doe not only forſake the practice of Gods testimonies themſelves, but to their uttermoſt power ſpeake evill of the good way of God, that thereby they may diſcourage others from being zealous in Gods cauſe. For inſtance ſake, ſuch accuſed wandring Goates the Prophet *Malachy* ſpeaketh of ſaying, how that they ſaid that it was in vaine to ſerve God, and what profit is it that we have kept his testimonies, and that we have walked mournfully before the Lord of Hoſts? like thoſe rake-hells alſo in Saint *Peters* time, who that they might cauſe others to ſtray from the flocke and fold of Chriſt, as well as themſelves, utter ſuch and the like reproachfull taunts and tearmes, [*viz.*: ] where is the promiſe of his coming? for ſince the fathers fell aſleepe, all things continue as they were from the beginning of the creation: but what I pray is like to be the doome and deſtinie of ſuch ſtragling Goates? The ſecond ſymptome of a ſtraying ſheepe from Chriſts fold is a defiling of the Ordinances of heaven. Mal. 3. 14.

**Eze. 34. 22.** The Prophet *Ezekiel* tells such filthy Cattell that foule with their feet the residue of Gods Pastures, and that thrust with side and with shoulder, and push all the diseased with their hornes till they have scattered them abroad, that he will at the length take judgment on them.

The third  
Symptome  
of our going  
astray from  
Christs fold  
is a too  
much relish-  
ing of  
mundane  
matters.

2 Tim. 4. 10.  
1 Sam. 15.  
9. 16.

The third and last Character and symptome that declares a man when he is straying from the fold of Christ, is a favouring or a relishing or a tasting of nothing else in the world save worldly matters. Hereupon it was said of *Demas*, that hee had forsaken the flocke of God, and had betaken himselfe to this present world, and of *Saul* sparing *Agag* and the best of the Sheep and that Oxen, that he had disobeyed the commandment of the Lord, and that therefore the Lord had rejected him from being King over *Israel*, and therefore for conclusion of this point, remember the golden lesson of our blessed Saviour to his beloved Lambes, which he would have for to keepe the fold, saying, *Oh seeke first the kingdome of God and the righte-ousnesse thereof, and then all other things shall bee added unto you.*

**Ob.** I but suppose faith the wounded conscience, that I am branded with all these markes, that all those Characters and symptomes of a straying sheepe are upon me, what? am I therefore a cast-way? is there no hope of recovery? and must I needs bee damn'd?

**Sol.** I answer, oh no; despaire by no meanes in the world, but for thy comfort and consolation cast a glaunce upon the parties that are in the Text before thee. Once the times was, that they were as sinfull and as uncleane, as now thou thy selfe confessest that thou art, weltring in the blood of thy crying sinnes; they were unnaturall, unholy, and subject to diverse lusts, nay and as far from Christs fold, as now thou thy selfe confessest in like manner, yea and so much too the text imports from the word [*erat, &c. ye were,*] ye were as sheepe going astray; but see the great goodnesse of God Almighty calling them and bringing them who were once darknesse, to become light in the Lord, and causing them also who were far gone a stray, to returne to the Shepheard and Bishop of their soules. And therefore be not disinayd, but take this for an absolute ground of truth.

How

How that GODS dearest children before their calling in CHRIST, may runne astray like lost sheep from the fold of Christ. *Doff.*

The encouragements therefore now that I have prepared for thee to keepe thee from despaire, and that thou mayest not make thy selfe a cast away, though thou hast lived all thy life time like a stragling sheep, are principally three.

The first is taken from the absolutenesse of Gods call to have thee come againe to the fold of Christ. *3 Encouragements to allure sinners that they do not despaire, though they have wandred a long time from Christs fold*

The second is taken from the sufficiency of Christs sacrifice that he hath made through his blood, and which hath satisfied the fathers wrath, though thou by thy going astray hast provoked his justice mightily to take vengeance on thee by reason of thy crying crimes.

And the last encouragement is taken from the free welcome which thou shalt finde at the Fathers hands, when with hearty Repentance thou returnest againe unto the Fold of the Sonne, who is the great Shepheard and Bishop of thy soule.

The first encouragement, I say, why thou shouldst not despaire, though thou hast most grievously runne astray from the fold of Christ, is taken from the absolutenesse of Gods call, calling thee by all manner of meanes to come away speedily to the fold againe. *The first encouragement.*

Never did the Hart desire more after the water-brookes, *Psa. 42. 1.* then doth God desire at this present that thou should returne againe unto him: *Ho (saith he) every one that thirsteth come to the waters, and you that have no money, come notwithstanding, buy and eat, yea come buy wine and milke, &c.* And againe, as if he did extremely long for the conversion of all that are astray, he divulgeth his desire thus, *[cast away all your transgressions, and make you a new heart, and a new spirit, for why will yee die o house of Israel? as if he should have said thus, I do not desire that any one should perish in his going astray, I had rather that he would returne and keepe the fold, for I have no pleasure in the death of him that dyeth, saith the Lord, wherefore saith he, turne your selves and live for ever. And againe, I came not to call the righteous, but sinners to repentance. Oh think not then that God doth not call thee because thou art so sinfull, so foule* *Ezek. 18. 31. Jer. 32.*



foule and ugly, and so generally abounding with the practice of all crying crimes, for be assured that it is most true, because thou art so, therefore doth he out of his meere grace and favour call thee that thou shouldst returne againe unto him. For illustrations sake, had not *David* his call to returne againe unto the fold, after that his hands were bath'd in bloud? had not *Rehoboam* and *Manassah* their call from heaven, after they had committed most grand idolatries? Farther, had not *Mary Magdalen* her call from heaven, after she was posselt with seven devills? Nay, had not Saint *Paul* his effectuell calling too, after he had practised persecution upon the Saints? Wherefore be not dismayd by reason of thy haynous sinnes, as if thou wert past all hope that thou shouldst never see the Shepheard of thy soule againe, and that thou canst never come to the shæpfold any more at all, for [*magis proprium est Deo miseri pro bonitate quam irasci pro iustitia*] It is more usuall with God to take pittie upon a poore straying sheepe for his mercies sake, than to reject him for ever for his justice sake, and therefore he invites all to come for comfort [saying, *Come unto mee all that are weary and heavie laden, and I will refresh you*. Oh then hearken to Gods call, and obey his voyce, least thine impenitency and ungodly courses provoke the great Shepheard here and Bishop of our soules, at the latter day to reject thee, indeed, and as upon the foolish Virgins to shut the dore upon thee, [saying, *Non novi vos,*] *I know you not, depart from mee yee workers of iniquity.*

2 Sam. 12. 13

2 Chron. 12.

8. 1 Chr. 33

Luk. 8. 2.

Acts 9. 4.

Mat. 11. 28.

Mat. 25. 12

The second encouragement why we should not despaire though out of the fold.

Isa. 62. 3.

Ob.

The second encouragement why we should not despaire and make our selves cast-awaies though we have even from our very cradles to this very present ran astray; is taken from the sufficiency of our great Shepheards and Bishops sacrifice whereby he hath appealed the fathers wrath in our behalves, treading the Wine-Press alone and making an atonement for all our sins.

It may be thou wilt object and say here, that thy sinnes are greater than all the worlds besides, and that thou art quite out of conceit that ever thou shalt bee accepted into the fold againe: that thou art full of poysonous thoughts, full of adulterous actions, top full of murders; that thou hast as many blasphemies as ever were in any mortalls bosome, as many lusts and deceitfull robberies, and as many crying cruelties against

against God and his Saints, and that therefore thy state and condition is lamentable and past recovery.

To the which I make answer, that if thy case bee as bad or worse, yet hast thou no warrant to be diffident of the sufficiency of Christs sacrifice, and the reason is rendred by the Holy Ghost thus, [If the blood of Bulls and of Goates, and the Ashes of an Heifer sprinkling the uncleane sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your Consciences from dead workes, to serve the living God? Most certaine then and a most infallible and undeniable doctrine is it, that CHRISTs sufferings are beyond thy sinnings, his merits are beyond thy miseries; and therefore be of good cheere, and that also for these reasons following.

Sol.

Heb. 9.13.

14.

First, because the Sonne of God was plagued for thy sinnes, *Rom. 4.25.*

Secondly, because hee was delivered to Death for thy sins.

Thirdly, Because he was sacrificed as a Paschever for thy sins, *1 Cor. 5.7.*

Fourthly, Because hee was made a curse for thy sins, that thou mightest bee made the righteousness of God in him, *Gal. 3.13.*

Lastly, Because he hath taken all thy sinnes with the hand-writing that was against thee, and hath nayld them to his Crosse, *Col. 2. 14.*

Yea to conclude all in a word, ô be not dismayd then by no manner of meanes in the world, for though thou canst not speake for thy selfe, yet thou hast an advocate in Heaven that will speake for thee, even *Iesus Christ* the righteous, and hee is the propitiation and sacrifice for all thy sinnes. Yea thou mayest say with *St. Paul*, namely that it is a true saying, and worthy of all men to be believed, that *Iesus Christ* came into the world to save sinners of whom thou art chiefe.

1 Ioh. 2. 1,

2.

1 Tim. 1. 15

The third

and last en-

courage-

ment why

we should

not dispaire

though wee

have been a

long time

out of the

fold of

Christ,

The last encouragement why thou shouldst not dispaire though thou hast gone astray from the fold of Christ like a lost sheepe, is taken from the free welcome which thou shalt have

D

at

at the fathers hands when with hearty repentance thou dost returne againe.

Oh remember, remember the welcome of the Prodigall recorded in the Parable, as soone as hee returnes to his father from his wandring errors.

First, the best Robe is called for to be put upon him.

Next, The Father calls for a Ring to put upon his hand.

Thirdly, for shooes to put upon his feete.

Fourthly, and lastly for the fatted Calfe to be killed for him, that so they might solace themselves and eate and bee merry.

For applications sake, know that such, nay a greater welcome hath the penitent sinner at our heavenly fathers hands, when with the Prodigall hee returnes in penitency unto the fold againe, for first the best Robe is put upon him, even the Robe of CHRIST'S Righteousnesse.

Secondly, instead of a Ring and shooes, and the fatted Calfe, he hath a kingdom assured him, and therefore our Saviour saith, *fear not ye little flocke, it is your Fathers good pleasure to give you a kingdom.*

Luk. 12. 10.

Lastly, for mirth and joy, the very Angels witness it, joying and rejoycing at the straying sheepes returne, and therefore for conclusion of all, and to end this point in a word, I would intreat all in the feare of God, and for the salvation of their owne soules, that for many yeares together have any way erred from the fold of CHRIST, for to performe now the taske that our Saviour doth enjoyne his Spouse, [saying,]

Cant. 6. 3. *Returne returne O Shulamite, returne returne, that we may look upon thee.*

And thus much be briefly spoken for the first estate of Saint Peters Auditors, which we call'd their preterit estate in sinne; Now follows their present condition, their present estate in grace, specified in these words following [but are now returned unto the Shepherd and Bishop of your soules.].



**I**N this their estate of grace we are to consider two materiall points;

- { First, their action, in the word [*returned,*] *but are now returned, &c.*  
 { Secondly, their object, the object of their action, and that is our blessed Saviour set forth here by two Appellations, or titles.

{ 1. SHEPHEARD.

{ 2. BISHOP;

As we reade in the next words, (*viz.*) *Unto the Shepheard and Bishop of your soules.*

As for the action, that teacheth us what wee must doe; and as for the object, that teacheth us to whom wee must so returne.

First, againe for the actions, that we must observe, is to be performed in the practice of two particulars,

- { First in our aversion from sinne.  
 { Secondly in conversion unto God.

In our aversion from sinne wee are to observe [*terminum a quo* 1.] the matter from which we are to turne (*viz.*) from the region and land of darkenesse and shadow of death,] in our conversion unto God we are to observe [*terminum ad quem*] *Js. 9. 2.* namely the fountaine and well spring of life to the which we must bend all our course, and that is to the great shepheard and Bishop of our soules.

We will not speake here touching the first particular (namly our aversion from sinne) because we are to handle it shortly in another treatise; come we therefore briefly to the second, namely our conversion and returne to God, or as the Text saith, to the Shepheard and Bishop of our soules.

*But are now returned, &c.*

And happie, ô thrice happie were all wee in this world,  
 D 2 might

J/2.14.

might this heavenly action and practice of Saint *Peters* assembly, be as truly and as really verified of us, as it was of them. But alas! alas! our times are such, and men now adayes so averse from Pietie, as that we may say with the Prophet, [hee that departeth from evill maketh himselfe a prey; yea *[glomerantur in unum innumera pestes erebi.]* The mischiefs of hell are got to one Croude; and we (God wot,) are scarce free from them. Yea and the Prophet *Isaiah*s reproofe may justly bee cast in our teeth (*viz.*) Ah sinfull Nation, a people laden with iniquitie, a seed of evill doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of *Israel* unto anger, they are gone away backward. Nay the Poets out-cry, may most truly cry downe our corruptions [saying.]

*Vivitur ex rapto, non hospes ab hospite tutus,  
(Non sicer a genero, fratrum quoque gratia rara est:  
Imminet exitio vir conjugis, illa mariti.  
Lurida terribiles miscens aconita Noverca,  
Filius ante diem Patrios inquiris in annos,  
Villa jacet Pietas, & virgo cade Madentes  
Ultima coelestium terras, Astra reliquit.*

Rom. 3. 12. Which words of the Poet are concordant with the Apostle (to wit,) they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one.

Certaine  
Motives to  
move men  
to returne  
to the fold  
againc.

But now to alter the course of these mens sinfull conversations, whose wayes are the wayes of death, and whose steps goe downe quicke into hell, I would desire them in the feare of God, and for their more speedy conversion and returning unto the great Shepherd and Bishop of their soules, to entertaine into their considerations these certaine motives which like piercing Goades are able to make to stirre even a very heart of flint.

The first  
Motive.

The first motive why we should speedily bethinke our selves of turning the Card of our affections, and of returning to our blessed Saviour and his fold againe, is taken from Gods infinite love most marvellouslie shewed this kingdome from time

to

to time. Oh my deare brethren, hath not God with a mightie hand brought us out of the land of *Egypt* and redeemed us out of the house of servants? was there not a time when we groaned under the papall yoke, and when darknesse and leane nesse went even into our soules? Besides looke unto the miseries of other kingdomes, what almost unheard of calamities have befallen them, and we notwithstanding as yet (God bee blessed for it, though I confesse we have beene very much skared of late,) doe sit at quiet under our owne Vines, and eate the fruit of our owne labours. Againe thinke upon the unquiet bread long eatee in the Low-Countreys, and how that *France* heretofore hath beene made as it were a Cocke-pit for Massi cures, and we (God be thanked as yet,) though I confesse grievous dangers have beene threatned of late, (God be mercifull unto us,) have peace in our borders, and plenteousnesse within our palaces.

Micah 6.4

Again, oh how have other kingdomes of late yeares beene affrighted with the continuall noyse of the drum, roaring of Canons, ratling of armour, neighing of horses, yea very Nettles and Brambles growing in those places where once the feete of Gods Saints have trod. We for all this (God be blessed hitherto) have our Zion in perfect beauty still, and our Ierusalem as in former dayes. Furthermore whereas in other kingdomes heretofore God hath made the wisdom of their wise men to perish, and the understanding of the prudent to be hid, which is a most lamentable plague and destinie where-soever it lighteth; wee (God bee blessed for it) for our parts have *Moses* and *Aaron* and *Miriam* to goe in and out before us.

Isa 29. 13.

In a word, o my brethren, consider what *Balaak* King of *Moab* consulted, and what *Balaam* the sonne of *Beor* answered him from *Shittim* unto *Gilgal*. I meane how that filthy Harlot the great Whore of *Babylon* hath cursd us all, our King, our Counsell, our Peeres, our Gentry, and our Commons of this land, and how the eternall God out of his infinite mercy and goodness hath most graciously turned those execrations into blessings, and therefore now let every one that readeth this, seeing the gracious goodness of the Lord hath beene so abundantly mercifully extended to this our Nation, returne

with a thankfull heart unto the Originall and donour of this our happinesse, each one resolving with the Psalmist saying thus, [*I will receive the Cup of salvation, and will call upon the name of the Lord.*]

Psa. 116. 13.

The second  
Motive,

The second Motive why we should leave the flesh pots of Egypt, why we should forsake the Wildernesse of sinne, and with all care and diligence returne to the fold of Christ, is taken from the most grievous dangers which hang over our heads, and which other wise will most assuredly fall upon us, and the reason is taken from the words of the Psalmist (saying,)

Psal 7. 12, 13. *if a man will not turne, hee hath whet his sword, hee hath bent his bow and made it ready, and prepared his arrowes against the Persecuters.* Oh my deare brethren, I beseech you lay it to heart,

and enter into consideration, what most terrible and fearefull plagues and judgements, our running and wandring from Christs fold are ready every minute of an houre to heape upon

Gen. 19. 24. our heads; for instance sake, why may not the Lord of Hosts in his most just wrath turne fire and brimstone upon our heads, as upon Sodom and Gomorrah, and so consume us quite, for our not returning to him? why may he not suffer our enemies to ride over our heads, and also suffer us to be led away into captivity,

Iud. 4. 2. and to bee delivered into the hands of Iabin and Sisera, as he suffer'd his owne people when they strayed from him? what are we spotlesse? are we more just then they? Certainly my brethren, I tell you nay, and do say besides, that if with all care and diligence wee doe not speedily mend our manners and turne over a new lease and returne to Christ, for ought I know

Luke 13. 5. to the contrary, *wee may all likewise perish.* For now may the Lord of glory as justly exclaime against this kingdome of ours wherein we live and whereof we are members, as once against revolting Ierusalem, [*saying in thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherlesse and the widdow: in thee have they despised mine holy things, and prophaned my Sabbaths. In thee are men that carry tales to shed blood, and in the midst of thee they commit lewdnesse.*

Ezek. 22. 7.  
8, 9, 10.

To pillar up therefore the Lords wrath and vengeance and that his fury do not take place amongst us, let us performe the taske

Lam. 3. 40.

that the Prophet Jeremy enjoynes Ierusalem, (saying) *let us search*



*search and try our wayes and turne againe unto the Lord. Other-  
wise our blood will bee upon our owne heads. Wherefore* Ezek. 3. 19.  
*breake up your fallow ground, sow not among thornes any  
longer, bee circumcised to the Lord, and take away the fore-  
skinne of your hearts, yee men of Iudab and Ierusalem, lest  
my wrath come forth like fire, and burne that none can quench it,  
because of the wickednesse of your inventions, saith the LORD* Ier. 4. 4.  
**GOD.**

The third and last Motive why we should returne againe to  
God, and have a desire to come to the fold of Christ whence  
wee most mightily have gone astray, is taken from the super-  
abundance of joy and comfort that all penitents shall enjoy  
and reape at the hands of the great Shepherd, which joyes  
and comforts are in generall three.

The last  
Motive.

First, they shall have an abundance of his mercy and an  
abundance of his pardons, *Isa. 55. 7.*

Secondly, they shall have a certaine assurance of eternall  
life, they shall assuredly live and not die, *Ezek. 18. 23.*

Thirdly, and lastly everlasting joy shall be upon their  
heads, they shall obtaine gladnesse and joy, and sor-  
row and mourning shall flee away, *Isa. 51. 11. yea God  
hath promised them that they shall inherite all things, and  
that God will bee unto them a God, and that they shall be  
unto him sons and daughters, Revel. 21. 7.*

The use now that ariseth here considerable for our times is  
to reprove principally foure sorts of Christians, who not-  
withstanding the consolations and benedictions before speci-  
fied, runne continually astray still, and seldome or never  
minde this Evangelicall exercise of returning to the fold a-  
gaine. As.

Foure sorts  
of people  
justified  
reproved.

- First, The meere formalist :
- Secondly, The meere morallist, I meane the meere mo-  
rally honest man, that lookes no farther into Religi-  
on than the heathen did.
- Thirdly, The carnall humourist :
- And lastly, the Luke-warme *Laudicean*.

First,

The meere  
formalist to  
be repro-  
ved.

First, I must reprove here the meere formalist that makes Religion nothing else but a meere fashion, altering it as often as the times afford him cause. Look unto him on the Sunday, and prophane you shall see him like the Dominicall Letter zealously red, but all the weeke after, you shall reade his deeds in blacke. He is just like the Glow-Worme seeming to bee all light, but make tryall of him in earnest, and you shall find him a miserable Worme. Great shewes and little substance (God wot) like our high hang'd Mills that keep abundance of clacking when they grinde the least store of Griste. Or like your shallow babling streames that make a great noise, and murmur in their running, when alas they carry the least substance of water. Aske him why he doth not abandon these his formall and deceiving vanities, why he doth not returne in sincerity to the fountaine and well-spring of life, and hee will answer that he doth as his neighbours doe, and that his Religion is the same that the greatest part are of; so that wee may justly compare such meere formalists, unto simple and silly children, that will follow one another, though it bee into the mire and dirt; whereas the counsell of the Holy Ghost is farre contrary to this their practice, advising all in the feare of God to *present their bodies a living sacrifice holy and acceptable unto God which is their reasonable service, and not to bee conformed to the World, but to be transformed by the renewing of their minde, that they may prove what is that good and perfect and acceptable will of God.* But what I pray doth the Apostle Saint Jude say else of such? But *that they are clouds without water carried about of windes, trees without fruit twice dead, pluckt up by the rootes, raging Waves of the Sea foming out their owne shame, and wandering starres to whom is reserved the blackesse of darknesse for ever, and therefore doth Saint Paul exhort all Gods children by all meanes in the world not to keepe company with such, but to turne away from them, because they have a forme of godlinesse, but denying the power thereof.*

Rom. 12.1, 2

Jude 12.13

2 Tim. 3.5

The meere  
morallist  
to be repro-  
ved.

Secondly, I must reprove here the meere morallist, I meane the meere morally honest meaning man, that lookes no farther into Religion than the very heathen did. These are highly to be condemned, making no care at all to returne to Christ, but conceiving their morall actions to bee all-sufficient for their soules

soules salvation. If they be temperate and not luxurious, if just and pay every man his owne, if chaste, and not fleshly given, if carefull of performing covenants, and not break their day; if honest to their neighbours, and not defraud them of that which is theirs, if liberall handed, and not penurious, if constant to their friend and not unstable minded, if moderate in meates and drinks and not voluptuous, if modest in apparell and not proud and arrogant, if sober minded and not given to sensuality, then they thinke they have Religion enough, and that this duty of returning to Christ, and to his fold, is in vaine and needlesse for them to looke after.

But I would to G O D that these men would consider how that the very heathen that knew not Christ did equallize them in these morall matters, if they did not out-strip them; and alas! alas! what were they without Christ, and all their morall vertues? What became of their perfections and their vertuous designs? Surely my brethren, the best that can be said of them is that they were but [*splendida peccata,*] but glistering sins, but shining vanities, and then I pray, what are we, and our righteousnesse? What are we and all our Temperance, and Iustice, and honesty, and carefulnesse, and liberality, and constancy, and moderation, and humility without C H R I S T? Surely nothing else then an uncleane thing, and all our righteousnesse like filthie ragges: and therefore henceforward let the morall and honest meaning man thinke of a returne to Christ with all speed and diligence, for being with him we are at the fountaine of life, and without him wee are no better than in the bondage of death, and the reason is this, because hee is our Advocate, and hee is the Propitiation for all our finnes. 1sa. 64. 6.  
1 Iob. 2. 1, 2

Thirdly, I must reprove our carnall humourists: who sometimes, will neglect and slight this duty of returning unto Christ, and to his fold, because it doth crosse their pleasures, and other times againe because it doth crosse their profits. If that the religious performance of this so sacred a durie of returning to our blessed Saviour doe but crosse their pleasures, that they cannot put away farre from them the evill day, and cause the seate of violence to come neere unto them; that they cannot againe lye upon their beds of *Ivory* and stretch themselves up-  
The carnall  
humourist  
to be repro-  
ved.

on their couches, and eate the Lambes out of the flock and the  
*Amos 6.3,4* Calves out of the midst of the stall; that they cannot chaunt  
 5. to the Violl and drinke their Wine in Bowles; that they cannot  
*Num. 25.6.* with *Zimri* and *Cosbi* enjoy their unlawfull lusts, and  
 with the deboist crue stay till the wine inflame them: then  
*Isa. 5.11.* and presentlie then they deale with this gracious exercise, with  
 this duty of returning to our blessed Iesus, even as our wanton  
 Gallants deale with their hunting Horses, when they are not  
 for their sports, they must to the mill. Or and if this sacred  
 duty doe but crosse their profits that they cannot lye and sell  
 and get gaine; that they cannot joyne house to house, and  
*Isa. 5.11.* field to field, that they cannot buy the poore for silver and  
*Amos 8.6.* the needy for a paire of shooes, that they cannot make the *Ephab*  
*finah* and the *Shekel* Great, and that they cannot falsifie the bal-  
 lances by deceit, then and presently then they behave them-  
 selves like *Naaman* the *Assyrian*, desiring to be excused and re-  
 solving rather to lose the favour and service of the King of  
 heaven, than the favour and countenance of their King here on  
 earth, preferring profit before piety, and the pleasures of sin be-  
 fore the fold of Christ, [saying,] with the Leper in the story, in  
*2 Kin. 5.18* *this thing the Lord pardon thy servant, that when my master goeth*  
*into the house of Rimmon, to worship there, and hee leaneth on my*  
*hand, &c. the Lord pardon thy servant in this thing.* Before he  
 promiseth most absolute obedience, and that hee would offer  
 neither burnt offering nor sacrifice to any other God save unto  
 the Lord, as, *2 King. 5.17.* but as soone as profit and commodi-  
 ty comes in his way, as soone as hee bethinkes himselfe of his  
 place at Court, hee frames an excuse valuing his preferment  
 under the King of Syria beyond the true service of the eternall  
 G O D. And so (for application) is it with our carnall humour-  
 ists, who when their conversion unto God begins to thwart  
 their profit, that they must goe and leave all and follow  
 C H R I S T, they presently sling up all, and crie out amaine  
 [*hic durus est sermo,*] this is a very hard saying, who can  
 beare it?

Lastly, I must reprove our Luke-warme *Laodicean*, who  
 hath such a conceit of his owne worth and sanctity, as that he  
 thinks he hath no need in the world to have this duty taught  
 and Prest unto him; hee is holy enough already, zealous en-  
 ough

ough already, carefull enough to be with Christ already, yea and sufficiently enough already return'd to the fold of Christ : but alas! alas! wee may justly apply to his breast and bosome the saying of him that hath the seven spirits of God and the seven stars, whereas thou sayest thou art rich and increased with goods, and hast need of nothing; *I tell thee that thou art wretched and miserable, and poore, and blind and naked.* Such Luke-warm *Laodiceans* we may truly compare unto your benighted travelers, who when they are once out of the way thinke every step they goe is very right, when there is not hardly a step they step but is quite contrary; and therefore I would counsel such, as the holy Spirit counselleth that Luke-warme Church, (namely) *to buy gold tryed in the fire that they may be rich, and white rayment that they may be clothed, and that the shame of their nakednesse doe not appeare, and to annoint their eyes with eye-salve,* *Rev. 3. 17.* *Rev. 3. 18.* that they may see.

But having done with this reproofe, me thinkes I heare the bleeding bosome propounding a question, and saying, if it bee such a necessary matter with all care and diligence, to returne to this Fold of Christ, and so reproofe-worthy a corruption to neglect the dutie, and to continue astray; why then, when are Gods people saith he, bound in Conscience to begin to take in hand this worke, and how in like manner must they looke for to performe the same?

Ob.

For answer hereunto, let Gods Children in the first place know, that touching the time of their returning, it must not be procrastinated and put off from day to day, but [*subito & in presenti.*] forthwith and out of hand, and the reason is taken from the words of our blessed Saviour [saying.] *For now is the Axe layd unto the roote of the Tree, every tree that bringeth not forth now good fruit, is hewen downe and cast into the fire; Now therefore is the acceptable time, now is the day of salvation;* and againe saith the Holy Ghost, *to day while it is called to day, exhort one another to returne to our blessed Saviour, lest any of you be deceived through the deceitfulnesse of sinne, and againe, to day if you will heare his voyce harden not your hearts as in the provocation.*

Sol.

Mat. 3. 10.

Heb. 3. 13.

But here peradventure some one will object and say; put the case we doe not instantly endeavour to do this sacred duty,

Ob.

but doe delay the performance hercof till some certain yeares. bee over our heads, and doe take the swindge and Career of our sinnes, for a season, perswading our selves that the Lord will delay his comming to judgment, and so for the present fill our selves with the delights and pleasures of sin, what? shall we not be receaved when we returne hereafter, as upon our death-beds, or in our dotage and the like?

Sol.

For answer hereunto, and that thou mayest be really resolved and satisfied in this thine objection, and in this point of Divinitie; I would entreat thee my Christian brother, to consult with our Saviours words in this very case, who saith [that if an evill servant shall say in his heart, my master doth deferre his comming, and beginne to finite his fellowes and to eate and drinke with the drunken, *ô that servants master will come in a day when he looketh not for him, and in an houre that hee is not aware of, and will cut him off, and will give him his portion with hypocrites and unbelievers, there shall bee weeping and gnashing of teeth*; *ô then what will become of thy death-bed? what will become of thy dote-age?*

Mat. 24, 49  
50, 51.

Ob.

I but thou wilt reply and say again, though I doe delay and deferre my returning, yet I hope the way to good manners is never too late, tis never too late to doe good, tis never too late to returne to God.

Sol.

I answer, true it is, my Christian brother, that the way to good manners is never too late, and that it is never too late to turne to God Almighty. But I pray what is the old saying?

[*Qui non est hodie, cras minus aptus erit.*]

Hee that is not ready for God to day, will hardly bee ready to morrow, and againe, how can God take it well at our hands, to sacrifice the prime of our dayes to Sathan, and keepe the bran (to wit) our death-bed, or old age, or dote-age for his service? nay and know further that though [*recipiscitia vera nunquam fit sera, tamen serararà vera.*] Nay and though true returning to God Almighty be never too late, yet your procrastinated lip-labour seldome proves true, for [*dat Deus penitenti veniam, quàm non peccanti penitentiam.*] God Almighty  
many

many a time gives his pardon to many a bleeding bosom, when againe to other some he doth not give so much as grace as to aske for pardon, and therefore now take time while time is, delays are dangerous, and put not off from day to day thy returning to the fold againe, but meditate and ruminat on the Preachers counsell, who lessons thee to remember *thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw neere, wherein thou shalt say I have no pleasure in them.* Eccles. 12.

Secondly, for our manner of returning to our blessed Saviour and to the fold againe, let Gods Children know that these directions and observations and rules following are to be performed and observed and put in practice; for there are 5 manner of wayes whereby wee must returne to Christ, and to his blessed fold.

Five manner of wayes to be observed by all sinners in returning to the fold againe.

First, we must returne [*cum humiliatione,*] with all contrition of heart for offending our blessed Saviour, and for running astray from his fold, and the reason is this, because [*Deus morum emendatione placatur, & qui desinit errare iram dei mortalem facit,*] because Gods wrath is appeased and pacified with the humiliation of our soules, and emendation of our manners, and he that leaves off from going astray, makes the wrath of God to become mortall, which otherwise would destroy him for ever: more instances we have in *Ninive*; in the children of *Israel* weeping at *Mizpah*. In *Rehoboam* and *Manasses*, in *Mary Magdalen*, *Saint Paul*, and *Peter*, who all in an humble deportment did demean themselves before the throne of grace, returning with all humiliation unto the great God they had offended; and therefore for conclusion of this point, for our parts, we should behave our selves like *Benhadad* and his servants to *Ahab*, wee should returne with sackcloth on our loynes and with ropes on our heads, knowing the King of *Israel* is a mercifull King. Ion. 3. 7.  
1 Sam. 7. 6  
1 Chr. 12. 13  
2 Chr. 33. 13  
1 Kin. 21. 11

Secondly, or the second manner of way how we are to returne to our blessed *Iesus*, from whom wee have gone astray, even from our Cradles to this present houre, is this, wee must returne [*cum fidelitate,*] with an assured faith and confidence that his blood and passion hath merited our redemption, and also hath merited an eternall acceptance for us into the fathers



love and favour againe, and the reason is this, [because hee  
*Mar. 16. 16* that believeth so shall be saved, but hee that beleeveeth not  
 so shall be damned. Oh therefore my brethren, let us draw  
 neere with a true heart in full asurance of faith, having our  
*Heb. 10. 12.* hearts sprinkled from an evill conscience, and our bodies wash-  
 ed with pure water.

Thirdly, wee must returne [*cum detestatione iniquitatum,*]  
 with a loathing and detestation of our former conversations;  
 we must be weary of the burthen and pressure of our, sins our  
 former life in sinne must bee no more pleasant in our sight  
 than your bitter gall and worm-wood is to our tastes and pal-  
 lates; for so will the children of G O D behave themselves  
*Ezek. 36. 31* when they returne to God, according to the saying of the Pro-  
 phet in this particular (saying) then shall you remember your  
 owne evill wayes and your doings that were not good, and  
 shall loth your selves in your owne sight, for your iniquities  
 and for your abominations.

Fourthly we must returne [*cum sinceritate,*] with the since-  
 ritie and integrity of all our hearts. 'Tis not enough for us to  
 cry *Lord, Lord,* we returne to thee and to thy kingdome, and  
 to do this only with a meere orall and verball expression, with  
 the utterance and declaration meerly of the lips and tongue;  
 but we must performe and do it [*αυσπαισι,*] with and in the  
 truth of the substance of our hearts sincerely, loving nothing  
 so dearely as to be with Christ: and therefore saith the blessed  
 father of all mankinde, *siti da mihi cor tuum*] sonne give mee  
*Mat. 15. 18* thine heart, mightily disliking and condemning all such man-  
 ner of men, whose lips are neere him, and whose hearts are far  
 from him, yea and in great wrath and indignation threatning  
 a most dismall plague and misery to fall upon them, and the  
 kingdome wherein they live, according to the words of  
 the Prophet (saying) because this people honour mee with  
 their lips, and their heart is removed far from me; therefore  
 behold I will proceed to doe a marvellous worke amongst  
 this people, even a marveilous worke and a wonder, the wis-  
 dome of their wise men shall perish, *and the understanding of*  
*Isa. 29. 14.* *the prudent shall be hid.*

Fifthly, and lastly, wee must returne [*cum perseverantia,*]  
 with continuall perseverance, endeavouring this so sacred a  
 duty,

duty, daily and honestly, nay even till our last breath, whereupon faith *Salomon* [bee thou in the feare of the Lord all the day long, and he rendreth an effectually reason for it, because that he that wandreth out of the way of understanding shall remaine in the congregation of the dead. It ought therefore to bee our daily care to bee continually busied about so sanctified a work, and the rather too, because as Saint *Paul* saith [*metemus non elanguerimus,*] wee shall reape if we saint not, that is, wee shall enjoy the crop and harvest of everlasting glory if wee persevere to the end without Apostacy; and therefore as S. *Paul* sayth, bestedfast and unmoveable, alwayes abounding in the work of the Lord, for as much as we know that our labour is not in vaine in the Lord, I say not in vaine, because also an incorruptible Crowne of life God hath promised in his mercy to bestow upon them; witnesse his words to *Smyrna* (thus) *be faithfull unto the death, and I will give thee the Crowne of life;* and againe, [*qui perdurabit ad finem is servabitur,*] hee that endures to the end the same shall be saved.

Prov. 11.16.

Gal. 6.9.

1 Cor. 15. 58

Rev. 3. 10.

Mat. 24. 13

Ob.

But how shall I know faith the wounded Conscience, sayeth the remorsefull heart and bosome, that I doe observe all these rules and directions, that I returne to my blessed SAVIOUR with Humiliation, with fidelitie, with a detestation of mine iniquities, with sinceritie, and with perseverance?

For the resolution of this point, that thou mayest undoubtedly know when thou art effectually returned unto the great Shepherd and Bishop of thy soule, take into consideration these Characters, which will infallibly informe thee whether thou beest return'd or not. Which characters are three.

Sol.

First, if thou beest effectually returned from the wilde and vast commons of sinne, into the inclosure and pasturings of grace, (namely) unto the great Shepherd and Bishop of thy soule; then thou wilt minde nothing more than the things of a better life (namely) which thy blessed Saviour hath prepared and laid up for those that love him. An instance for confirmation hereof we have in Saint *Paul*, who being wean'd from the worlds vanities, and entred into the fold of CHRIST, mindes

Divers characters whereby wee may know when we from the practice of sinne are returned to the fold of Christ.  
The first character.  
1 Cor. 2. 9.

minde nothing more than a dissolution for to be with Christ [saying, *Cupimus dissolvi.*] *I desire to be dissolved and to be with Christ.* Besides, if it be so with thee, as is before spoken of, thou wilt have then such an high esteeme and conceit of the happinesse that Christs Lambes enjoy and are partakers of within the fold, as that for other mundane transitory and perishing matters, thou wilt account them no better than dung for to winne Christ. Oh then my brethren, how farre thinke you are those men from the state of holinesse, yea from Christ and his fold, that minde nothing else but this world? how wretched are their meditations, yea ô how miserably are their mindes pestered with cankering cares? They lie downe in carefullnesse, they rise up in sorrow, and the pelse they dote on is reserved to their owne hurt: for conclusion therefore of this point, ô you that are sheepe of Christs blessed pasture, that are Lambes of the flock and are within Gods pale, see that you shew it in your lives and conversations: let the things of a better life be the chiefe treasure you set your minds upon; *set your affections on things that are above, and not on things that are below.* Shew to the world that you are risen with your blessed Saviour, by seeking those things above where Christ sitteth on the right hand of God. *Yea seeke you first the kingdome of God and the righteousness thereof, and then all other things shall bee added unto you.*

Phil. 3.8.  
Eccles. 5.13.  
Col. 3.2.  
Mat. 6.33.  
The second Character.

Secondly, the second Character to testifie to thine owne borne and also to all the world that thou art effectually returned, is a mortifying or a sanctified endeavouring to mortifie all manner of sinne within thee, yea thy beloved sinnes too, that heretofore thou hast lov'd most dearly: if then thou perceivest not only the acts, but even the very concupiscence and lusts after sinne to bee dead within thee; if the very appearances of evill seeme abhominable in thy sight, if there be a resolution in thee not to dispense with any of thy formerly beloved and darling vanities, if the feare of God bee more precious in thine eyes than the practice of any corruption whatsoever, and if sinne, yea all manner of sinne whatsoever be as poyson to thy thoughts, and as rottenbane in thy Meditations, then without all peradventure thou art in a most comfortable state and condition, thou art got againe within the fold of Christ

Christ, and art effectually returned to the great Shepherd and Bishop of thy soule; and therefore say I now in this case to all the world, as once St. Paul did to the Colossians in the same, *O mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affections; evil concupiscence and covetousnes which is Idolatry for which things sake the wrath of God commeth on the children of disobedience.* In short therefore, that we all may be branded with this earé-marke of heaven, that we for our parts may be knowne to be sheepe of Christs fold and Lambs of his flocke, let us deale with all our corruptions, nay with our beloved sinnes too, as once *Samson* dealt with the *Philistines*, smiting them hippe and thigh with a great slaughter, and sparing none. Or as *Ioshua* dealt with *Hazor*, utterly destroying them all, leaving not one to breath. Yea in a word touching our beloved sinnes, let us carry our selves to them, as *Ioshuabs* Captaines did towards the five Kings, let us even set our feet upon the necks of them, and trample them into the dust, and so our iniquities shall not be our ruine.

Thirdly, and lastly, the last character whereby a man may know and most assuredly ascertaine himselfe, that he is effectually returned to Christ, is a daily and a continuall longing after the performance of the works of piety; so that if thou beest zealous of good works, if with *Zachary* and *Elizabeth* thou strivest to be righteous, before God, walking in all the Commandements and Ordinances of the Lord blamelesse; if with Saint Paul thou dost exercise thy selfe to have alwayes a conscience voyd of offence towards God and towards men; if with the Cedars of Libanus thou growest greene in the City of our God, if with the flourishing Palme Tree thou dost flourish in the Courts of God, yea if like the Tree planted by the rivers of waters, thou bringest forth thy fruit in due season; then without all question, thou art in the wayes of life, thy condition is the condition of Christs Lambs, thou art within the fold of grace, and effectually returned to the great shepherd and Bishop of thy soule: but if on the contrary thou beest barren like Mount Gilboa, if with *Hymeneus* and *Alexander* thou makest shipwracke of thy faith, if with *Demas* thou betakest thy selfe to the world, and forsakest the word; yea if

The third  
& last character.

*Tit. 2. 14.*

*Luk. 1. 6.*

*Acts 24. 16.*

*Psal. 92. 12.*

*13.*

*Psal. 1. 3.*

*1 Tim. 1. 19.*

*20.*

with *Demas* thou betakest thy selfe to the world and forsakeſt  
 2 Tim. 4. 10 the word; yea if with *Iſaiah* greedy dogges thou canſt never  
 have enough of ſin, ſaying, *come let us fill our ſelves with ſtrong  
 drink, and to morrow ſhall be as this day, and much more abundant,*  
 1ſay 56. 12. then it is a very ſeareful ſigne, that thou art in the ſtate of unre-  
 generation, that thy *Vine* is the *Vine* of *Sodom*, and of the fields of  
 Deut. 32. 32 Gomorrah, that thy grapes are grapes of gall, and that thy cluſters  
 are bitter: and therefore in this caſe I ſay unto thee, as once the  
 Hoſ. 14. 1, 2. Prophet *Hoſea* ſaid unto back ſliding *Iſrael*. *O Iſrael returne  
 unto the Lord thy God, for thou haſt fallen by thine iniquities.*

And thus much for the action and duty of our returning,  
 come wee now to the object, which wee call [*terminum ad  
 quem.*] the principall party to whom wee are to bend our  
 courſe, illuſtrated and ſet forth unto us by two Titles of office.  
 (viz.) [*Shepherd* and *Biſhop*, and that with this comfor-  
 table qualification too, [*animarum veſtrarum*] of your ſoules,  
 To the *Shepherd* and *Biſhop* of your ſoules.

And firſt *ὁμι* & *ποιμήν*, to the *Shepherd*.

Our bleſſed  
 Saviour Je-  
 ſus Chriſt  
 was an ab-  
 ſolute Shep-  
 heard three  
 manner of  
 wayes.

That our bleſſed Saviour *Ieſus Chriſt* bleſſed for evermore  
 is called a *Shepherd*, Saint *Paul* doth teſtifie, as well as our  
 Apoſtle Saint *Peter* here in the Text, calling him, [*ὁ ποιμήν  
 ὁ ἀποστόλος*] that great *Shepherd* of the ſheepe; which of-  
 fice of his alſo to be a *Shepherd*, will appeare more plainly, if  
 wee conſider three things.

1. His calling to the office.
2. The *Shepherdly* instruments and provisions which  
 hee uſeth in performing the office.
3. His faithfulnes in the exact performance of the ſame.

First, our bleſſed Saviours calling to the office, ſhewes that  
 hee came not thereunto by violent intruſion, but in and by a  
 lawfull way, even being called thereunto from the very womb  
 1ſa 49. 3. and therefore tearmes himſelfe, [*πρωτὸς ὁ κλέος*] the good Shep-  
 heb. 10. 11. heard. Others that come not in ſo by the doore, are theeves and  
 robbers.

Secondly, the *Shepherdly* instruments and provisions  
 which hee uſeth in the performance of this his *Shepherdly* of-  
 fice, declare him to be an absolute *Shepherd* alſo, which instru-  
 ments firſt are theſe.

First,

First, he hath [*virgam & baculum & Hamum consolationis.*] Psal 134.  
 hee hath his rod and his staffe and his crooke to comfort his  
 flocke withall, as that neither Tyrants nor Heretickes nor de-  
 vils shall doe them wrong, but they shall sleepe as the Prophet  
 saith, safely in the woods. Besides he hath [*notam cognitionis*] Ezech 34. 15  
 he hath his brand and his care-mark whereby he knowes them, Job 10. 17.  
 saying, *agnosco eos, I know them.*

Next he hath [*fistulam directionis.*] his shepherds whistle,  
 his Shepherds call, to order them how they shall goe, and  
 thereupon saith himselfe [*oves mea audiunt vocem meam.*] My Job 10 17.  
 sheepe heare my voyce, and I know them, and they follow me. Thus  
 much for the instruments he useth in the office, his shepherdy  
 provisions follow.

First, our blessed shepheard, to shew himselfe a carefull  
 shepheard over his flock provides for them, [*curram & botrum* Job 10. 16.  
*ovile,*] one good Fold. One in respect of the unitie of consent  
 in Religion, and therefore as they are of one fold, so also shall  
 they be of one heart and of one soule, like the multitude of the  
 Converts; or like *Issaias* penitents comming from farre, some  
 from the North, some from the West, and some from the Land  
 of *Sinin*, but all to Gods Mountaine, all to Christs fold. And  
 good in respect of having an immunitie or freedome from all  
 danger whatsoever, for they shall not hunger nor thirst, nei-  
 ther shall the heate nor sun smite them. Now as touching the  
 place where this fold shall be, *Ezekiel* calleth the high moun-  
 taines of *Israel*. *1/a. 49. 10. Ezech 34. 14*

Secondly, or the second provision that our blessed Saviour,  
 the great Shepheard of our soules cares for for his flock, wher-  
 by he shewes himselfe to be a carefull shepheard indeed, is [*pas-  
 cua jucundissima.*] he provides most wholsome, and most plea-  
 sant feeding for them. *Salomon* in his *Canticles* calls them  
 beds of spices: *Ezekiel* the mountaines of *Israel*, and the in-  
 habited places of the Country, and the Psalmist *David* calls  
 them greene pastures; all which insinuate Christs wonder-  
 full care and love, in so richly providing for his beloved  
 flocke, telling also that he will raise up for them a plant of re-  
 nowne. *Cant. 6. 2. Ezech. 34. 13 Psal. 23. 2. Ezech 34. 29*

Thirdly, hee provides for his flocke to shew testimony of  
 his

his infinite care and love towards them [*medicamina saluberrima,*] all the wholsome medicines that can be imagined for their cure, and therefore saith, that he will not only seeke that which was lost, and bring againe that which was driven away, but will binde up that which is broken, and will strengthen that which is sick and will feed them with judgment.

*Psalm 23. 2.* Fourthly, he provides [*aquaria suavissima,*] most sweete waterings for his flocke. The Psalmist calls them the waters of comfort. The Prophet *Isaiab* calls them the springs of water, [*saying*] even by the springs of water shall hee guide them. Yea and Saint *Iohn* in his Revelation calls them the living fountaines of waters, (*saying*, he shall leade them unto living fountaines of waters, yea and he tearmes them elsewhere the fountaine of the water of life [*saying*] I will give unto him that is athirst of the fountaine of the water of life freely. All which most pregnantly illustrate this ground of truth, that the flock of our Lord and Saviour Iesus Christ blessed for evermore, shall have all necessaries whatsoever, and shall want no manner of thing that is good.

Lastly, he provides for them [*refrigerium tranquillum,*] a peacefull quiet and a most rest-full Lare, [*saying,*] I will feed my flocke, and I will cause them to lye downe, saith the Lord God; and again, they shall no more be a prey to the heathen, neither shall the beasts of the Land devoure them, but they shall dwell safely, and none shall make them afraid; Yea I will make a covenant of peace with them, saith the great Shepherd, and will cause the evill beasts to cease out of the Land, and they shall dwell safely in the wilderness, and sleep in the woods; whence briefly appears thus much, as is before specified, how Christs flock have a comfortable lare, a comfortable resting place, and how that they shall lye downe in peace, and no one shall make them afraid.

The third point now wherein our blessed Saviour shewed himselfe to be an absolute Shepheard, is his faithfulness in the exact performance of that his office; Which faithfulness he shewed two manner of wayes.

- { First, *In querendo oves*, in seeking out his flock.
- { Secondly, *In tradendo vitam ejus propter oves*, in delivering up his life for his flockes sake.

First,



First, I say, hee shewed his faithfulness in the exact performance of his shepherds Office, by seeking out his flocke; Mat. 15. 24 and thereupon professeth to all the world, that he was sent to the lost sheep of the house of *Israel*, and again, I am not come to call the righteous saith he, but sinners to repentance; and againe he saith, behold I, even I will both search my sheep and seeke them out, and as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seeke Ezek. 34. 17. out my sheepe, and will deliver them out of all places where 12. by they have bin scattered in the cloudy and darke day, saith the Lord God.

Secondly, hee shewed his faithfulness in the exact performing of his shepherds office, by delivering up his life for his flockes sake. Hee who being in the forme of *God*, and thought it not robbery to be equall with *God*, made himselfe for his flockes sake of no reputation, yea humbled himselfe and became obedient unto death, even the death of the Crosse for his flockes redemption. Oh my Christian brethren, was there ever shepherds love like to the love of this our great Shepherd? Oh here is love passing the love of women! Many shepherds there are which peradventure will be very carefull for the safety of their flockes, but never any shepherd save this our great Shepherd, the shepherd of our soules, that ever laid downe his life for to save his sheep. He did it alone, and none Phil. 2. 8. but he, suffering himselfe to be made a curse for us, that wee might obtaine the blessing of the Father through him, and thereupon tearmes himselfe to be, and that meritoriously [*Pastor ille bonus*] that rare and excellent and good Shepherd, that did dare to doe such a matter for his flockes salvation, professing farther, that as the father did know him, that so hee did know the Father, and that he did lay downe his life Gal. 3. 13. for his sheepe. Job. 10. 15.

And thus much for the first title of the office which our Apostle Saint *Peter* renders to our blessed Saviour here (namely) that hee was a shepherd: come we now to the second (namely,) that he was a Bishop also, and that [*animarum vestrarum*] the Bishop of your soules, as in the words of the Text, but now are yee returned to the great Shepherd and Bishop of your soules.

ἐπιτομή & ἐπισκοπὸς and Bishop.

As our blessed Saviour is called a Shepherd from governing and guiding his flock; so is he most justly called a Bishop from his teaching and instructing them. [ἐπισκοπὸς ab ἐπισκερῖν, and that ἐπιστή,] from the overseeing or looking into, or searching, or thoroughly considering the nature of his flocke, for so did our blessed Saviour carry himselfe towards his blessed Lambes, even from the manger to Mount Calvary, even from *Maries* wombe to *Golgotha*. In short therefore, let all the world know that our Saviour was a true and reall Bishop, and that becaufe too all the significations, all the interpretations, Nay, all the full and whole meaning of the word [ἐπισκοπὸς] that is to say, Bishop, as in their proper place and center met in him. Three manner of wayes therefore in briebe may wee call our blessed Saviour an absolute and reall Bishop.

Three manner of wayes is our Saviour justly to be tearmed Bishop.

1. In respect of the significations of the word [ἐπισκοπὸς] of the word Bishop, which were scene upon him.
2. In respect of the qualifications of a Bishop by the spirits censure.
3. And lastly in respect of all the comfortable agents, that were ever used in any Diocese for the comforting of Gods Church.

First, therefore as your [ἐπισκοπὸς] is *inspector*, is and ought to bee an over-seer and a Controller, so for application in this respect may our blessed Saviour bee justly tearm'd to be [ἐπισκοπὸς] a Bishop, and the reason is this, because the Father gave him for this end and purpose, and called him even from the wombe and from the bowels of his mother, (namely) to raise up the tribes of *Jacob* and to restore the preserved of *Israel*. Yea, and also to bee a light to the *Gentiles*, and salvation unto the ends of the earth. Yea and our blessed Saviour himselfe to shew his care and oversight that he was an over-seer of his flock, saying thus, [I will bring the blind by a way that they know not, I will lead them in paths that they have not knowne, I will make darknesse light before them and crooked things straight.] Next that hee was a controller over the flocke, let his owne words be judge, o faith he [speaking to your evill and wicked Pastors,

Pastors, because you have thrust with the side and shoulder, and pusht all the diseased, with your hornes, till you scattered them abroad, therefore will I save my flocke, and they shall bee no more a prey, and I will judge betweene cattell and cattell. Ezek 34. 27.  
22.

Secondly, as the word [*ἐπίσκοπος*] is one, [*qui alicui rei curanda praefectus est.*] I say is one, that is ruler and governour over any thing that is to be cared for, so for application also in this respect may our Saviour justly be tearm'd a Bishop, being chiefe ruler and governour over the flocke of God, that was to be cared for: and to be redeem'd from death and thraldome, and hereupon the Prophet *Zachary* speaking of this our blessed Bishop and of this rule and government, saith that his dominion shall be even from sea to sea, and from the river even to the ends of the earth, and that by the bloud of his covenant hee shall send forth the prisoners out of the pit. *Yea and he shall be great unto the ends of the earth, and againe, his government shall be upon his shoulders, and of his rule and Dominion shall there be no end.* Zech. 9. 10.  
11.  
Mich. 5. 4.

Thirdly as the word [*ἐπίσκοπος*] namely Bishop, signifieth [*custos*] to bee a watch-man or Guardian or keeper or preserver, so for application, may our blessed Saviour be tearm'd a Bishop in this respect also, for he is the carefull watchman of *Israel* that neither slumbers nor sleeps; he is the poore soules guardian, and the flockes guide, leading them to the fountaine of life, to the Cristall streames of comfort, he is their keeper and preserver, suffering not so much as one of them to be lost, but giving unto them for their everlasting inheritance life eternall. Psal. 137. 2  
Rev. 21. 6.  
Ila. 49. 10.  
Ioba 10. 18

Lastly as your word [*ἐπίσκοπος*] Bishop] is by its cleare Etymologie, one that is [*ad scopum tendens*] one that is still tending and looking toward the marke, so for application, in this respect also may our blessed Saviour bee justly tearmed to be a true and a reall Bishop; o my brethren, what I pray did he looke unto else save the marke that was set before him? save fulfilling his Fathers will in dying for the sins of the world? save in doing his fathers commands in satisfying of his wrath and justice? Surely my brethren, hee shewes himselfe so absolute in this nature to be a Bishop, [*ad scopum tendens,*] looking still towards the marke, looking still to performe obedience and

and to doe his fathers will, as that when the extreame bitter-  
*Mat. 26. 38* nesse and anguish of death was presented unto his eyes, when  
 his soule beginnes to be exceeding sorrowfull and heaue even  
 unto death, nay when his bloody agony is so violent, and so  
 cruell on him, as that his sweate was like great drops of blood  
 falling downe to the ground, yet hee turnes not his eye aside  
 from the marke that was set before him, he shrinkes not one  
*Mar. 14. 36* jot from his resolutions of obedience, but expresseth him-  
 selfe thus, (*viz.*) Father not what I will, but even what thou  
 wilt.

Furthermore should any one make scruple or doubt of the  
 realitie of CHRIST'S Episcopacy, hee shall finde that all  
 the diuine qualifications wherewithall a Bishop is to be qua-  
 lified by the censure of the Holy Ghost, were really found up-  
 on him.

*1 Tim. 3. 1. 3* Which qualifications are thirteene.

Thirteene  
 qualificati-  
 ons, to qua-  
 lific a good  
 Bishop.  
*Lev. 21. 17.* First, a Bishop must bee [*ἀναισχητόν*,] blamelesse [*repre-  
 hensionem non obnoxium*,] not worthie reprehension, he must be  
 without spot or blemish, as was typified and prefigured in the  
 sonnes of *Aaron*; who if they had any spot or blemish at all,  
 were not to presume to approach to offer the bred of their God.  
 And thus for application was our blessed Saviour a right, and  
*Luk. 23. 4.* a true Bishop indeed, in whom Pilate, as hee testified to the  
 chiefe Priests, could find no fault at all, no nor yet *Herod*, being  
*Isa. 53. 9.* as the Prophet *Isaiah* saith, one that had done no violence, nei-  
 ther was there any deceite found in his mouth.

Secondly, or the second qualification of a Bishop is, he must  
*1 Sam. 2. 22* be [*ὡς ἄνδρα*,] he must be the Husband of one Wife,  
 not incontinent like *Hophni* and *Phineas*; but hee must bee  
*Luk. 1. 6.* [*ἁγρός*,] undefiled, and not distain'd with uncleannes, his cha-  
 stitie must be uncorrupted, like *Zacharies* and *Elizabets*, not  
*Gen. 39. 9.* daring with *Ioseph* to do that great wickednes and sin against  
 God, and in this regard was our Iesus a perfect Bishop clea-  
 ving to his Spouse alone and affectionating none besides (say-  
 ing) I am come into my garden, my Sister, my Spouse, I have  
*Cant. 5. 1.* gathered my Myrrhe with my spice, and I have eaten my ho-  
 ny Combe with my hony.

Thirdly,

Thirdly, he must be [*ἐπίσκοπος*], hee must bee vigilant and watchfull, vigilant to feede the flocke, and watchfull to chase away all noysome and hurtfull beasts; and in this respect too, was our blessed Iesus a most absolute and blessed Bishop, saying concerning his flocke, [*viz.*] *I will feede my flocke, I will cause them to lie down, yea I will cause the evill beasts to cease out of the Land, and I will make them and the places round about my hill a blessing.* Mat. 26. 28.

Fourthly he must be [*σωτήρ*], sober and of a moderate temper, having command also over distracted passions, and unruly nature. And thus for application also was our blessed Saviour a perfect Bishop, who when he was nick-nam'd with the flout of Carpenters son, when againe the Pharisees geerd him and said that he did cast out devils through *Beelzebub* the Prince of the devils, is not for all this moved one jot at all but remaines still [*σωτήρ*], of an unmoveable and an unalterable moderate carriage and conversation thus, (namely) teaching still in their Synagogues, preaching still the Gospell of the kingdome, and healing still (not withstanding all their barbarous language,) every sickness, and every disease amongst the people. Mat. 6. 3. Mat. 9. 34.

Fifthly he must be [*ἐπίσκοπος*], of good behaviour, not giving offence in his deportment and demeanour of life, but obeying the Lawes. And in this way did the eternall Messias our blessed Saviour show himselfe to be a right Bishop also; for being at *Capernaum*, with *Peter*, where tribute was demanded and paid, and knowing too, that as strangers were liable to the observation of the tax, so on the other hand, it was as true that the children were free, yet that he might shew himselfe to bee [*ἐπίσκοπος*] of good behaviour and without offence, hee wills *Peter* to goe to the Sea for the piece of money that was in the fishes mouth, saying, take it and give it them for me and thee. Mat. 17. 27.

Sixthly he must be [*φιάνθρωπος*] given to hospitality, he must not have [*palman contractam, sed expansam*] a Nabal-like and a miserable and a niggardly nature and condition, but a free and open hand to all the world; and after this sort for application too, was the eternall Sonne of God a perfect Bishop indeed, for when he had but 5. barley loves and two small fishes, as a man may say, in all the world, (though we confesse as he was

God, so all the beasts of the Forrest were his, and likewise the cattell upon a thousand hills) and when too he was in a Mountaine, a place of hunger, and an argument sufficient rather to keep that which a man had for his owne lively-hood, than to part with any, especially to strangers that he never saw before; yea and when too, the people were so many (to wit) in number about five thousand, which was enough to give cause to flesh and bloud to dread a famine and a want, should they part with that they had; the number too of the people being so great, and the provision so small, I say notwithstanding all these difficulties, doth our blessed Bishop distribute with a mercifull and an open hand all the provision that he had for the present, and most miraculously practiseth his hospitality upon the whole multitude.

Seventhly, or the seventh qualification of a Bishop, is, hee must be [*ῥητορικὸς*.] apt to teach, Readie to instruct, yea in season and out of season must he divide the word; dumb-dogs, that neither can, or will not barke, are farre unworthy of so high a function: he must cry aloud and spare not, that comes within the compasse of this sacred office: and for application, most condingly then for this cause certainly, is our heavenly Advocate termed and stiled a Bishop, by our Apostle: for who was more ready to teach then our blessed Saviour? who more willing to learne the ignorant then he? and who more earnest to have men be his Disciples then he was? look unto him, upon the Sabbath dayes, and you finde him teaching in the Synagogues; look unto him upon the weeke dayes, and you find him teaching still, sometimes in Mountaines, sometimes in deserts, sometimes upon the Sea, sometimes by the sea-side; all wayes teaching, never out of action. Whereupon saith *Salomon* (speaking of our blessed Saviour) doth not wisdome cry, and understanding put forth her voyce? she standeth in the top of high places, by the way, in the places of the paths, yea she cryeth at the gates, at the entry of the City, at the coming in at the dores.

Eightly, he must be [*ἐνὶ μέτρῳ*.] not given to wine, not like the Prophet *Isaiah*s greedy dogs, which can never have enough, saying one to the other, I will fetch wine, and wee will fill our selves, with strong drinke; and to morrow shall  
be

be as this day, and much more abundant; but he must be [*temperantia filius*] carefully abstemious, by all manner of means; in this particular, looking, that whensoever he makes himselfe partaker of that creature of God, that he doe not forget God the Creator, but receive it, according to the Gospells rule, for his stomacks sake, and often infirmities. For application in this point; most truly may our blessed Saviour bee call'd a Bishop, for this cause, who all his life time, practic'd temperance in the highest degree, advising all in the feare of God, to take heede of surfetting, drunkenness, and the cares of this life, least the day of judgment come upon them unawares. Luk. 21. 34.

Ninthly, he must be [*μὴ μάχης*] no striker, that is [*non ad horrida promptus arma,*] not desperately forward to mannage ruffianlike broyles: For Gods Ministers are peaces messengers, and the stroakes and wounds which they are to lay on sinners, are to be made [*gladio oris, non ore gladij,*] with the sword of the mouth, not with the mouth of the sword. For applications sake, our blessed Redeemer blessed for evermore, was an apparent Bishop in this kind of circumstance also, for when that *Iudas* had betrayed him into the hands of sinners, and when that those which were about him, ask't whether they should smite with the sword or no, yea and when *Peter* had smote off *Malchus* his eare, our Saviours counsell straightway is given thus. Put up thy sword into his place, for they that take the sword, shall perish with the sword. But here perchance, you will object and say that Christ was a striker, because hee made a scourge of small Cords, and drave out the prophaners out of the Temple, with their Sheepe and Oxen, throwing downe also the tables of the money-changers, and reprovng others that sold *Doves*. Luk. 22. 49.

To which I answer, and say, first, that we do not positively read, of any blow or stroake which Christ gave, though that hee made the scourge, and drave them out, and though without all question they deserved many too; Next say wee, that put the case he smote them, yet is he not a [*μάχης*] such a striker as the Text condemnes, for this he did [*authoritative,*] by vertue of his rule, and power, and Magistracy, which hee had over the house of God; others now that offend against the Text, for being strikers, offend in this, because they have no

Ob.

Mat. 26. 52.

Sol.



lawfull calling, or warrant, for the same, to bee done by them.

- Tenthly, hee must be [*ἀφιλάγαρος*] not covetous or greedy after filthy lucre, having his minde addicted to, and pester'd with [*iniquis desideriis*] the worlds cankering cares, but he must be [*καλοδιδασκαλος*] a man that mindes the things of God, setting his affections on things that are above, and not on things that are below. And how justly (I pray) for application, may our blessed Saviour be said to be a Bishop in this kinde? Oh how infinitely did he slight the world, and the glory of it, when Sathan assaulted him therewith? what disesteeme againe had he of those buildings that the Disciples shewed him? how mightily also doth he disrespect the title, of being a King here, when the people would have taken him by force, and have made him King? yea in a word; he is so absolute a Bishop, in this nature also abandoning filthy lucre, and all covetous desires, and setting his minde, wholly to doe his fathers will; and not looking after the affaires of this world; as that hee sixth of himselfe, [though foxes have holes, and birds have nests, yet the son of man hath not where to lay his head.]

- Eleventhly, or the eleventh qualification of a Bishop is, hee must be [*ἐπιεικής*] patient, of an enduring nature, one whose endowment of vertuous disposition, can make a grave at any time, to bury contumelious calumnies. And such a one for application, was our blest *Iesus* too, who when the Souldiers stript him, and put upon him a scarlet robe, when they platted a crowne of thornes, and put it on his head, when againe, out of mockery they put a reed in his right hand, bowing the knee before him, and saying [*hail King of the Jewes,*] when they spit upon him, and also smote him on the head, when lastly, they dragg'd him and led him away to be crucified, and in his torment, gave him Vinegar, mingled with gall to drinke, oh how patient (notwithstanding all these affronts) doth he carry himselfe continually? yea so patient, as the Prophet *Isaiah* saith of him, that as a sheepe before the shearers is dumb, so opened he not his mouth.

Twelfthly, hee must bee [*ἀνυπερόχως*] no brawler, using alwayes the language of *Canaan*, and utterly detesting the language of *Abshod*. Which vertuous qualification now (my brethren)

then) most apparently appeared in our blessed Bishop *Iesus*, who as our Apostle witnesseth of him, when hee was reviled, reviled not againe, when he suffer'd he threatned not, but committed himselfe to him that judgeth righteously. 1 Pet. 2. 23.

Thirteenthly, and lastly, he must be [*αὐτοῦ οἰκοῦν*] one that ruleth his owne house well, having his children in subjection with al gravitie. And such a Bishop also was our heavenly Saviour, who though out of the number of his Disciples he lost a *Lucas*, yet he had the rest of his house in such very good subjection, as that in his roome and stead he had *Matthias* a better servant. Yea in a word, his oeconomie was so seconded with such care and vigilancy, as that he professeth of all his household, that they had all the markes of a well governed, and of a well orderd family, as that *viz.* they heard his voyce, and that they knew him, and that they followed him; sufficient testimonies of a right disposed family. A 7. 1. 28. Job. 10. 27.

Furthermore to adde one thing more, and yet no more then needs, wee say this further, that as our blessed Saviour was an absolute reall and a perfect Bishop, not only because all the significations of the word [*ἐπίσκοπος*], which signifies a Bishop, were both verified in him, and of him; and also because all the qualifications of a Bishop, according to the relation of the Holy Ghost, in that case provided, were found upon him in like manner, but farther also doe we say in admiration of our Saviours Episcopacy, and also by way of consolation to the whole Diocese of the world, we meane his Saints, his flock, his beloved Church and Spouse that he was a Bishop too; for his having and for his sending in, and to, and throughout all his Diocese, all the comfortable agents or agents of comfort, that can any wayes bee beneficiall or advantagious thereunto. Which agents of comfort (if I may speake so comparatively,) are as many as any good Bishop hath in any Diocese of the world.

First, then the first agent of comfort that our sacred and blessed Bishop hath, and which also he did promise to send unto the whole Diocese of his flock for their government and consolation is, and also was [*spiritus consolatorius*] the great and blessed comforter, of whom our blessed Bishop said thus (namely) that he would not come, till he did depart and send him.

The first agent of comfort which our blessed Bishop sent through the whole Diocese of his flock.

This

This [*spiritus consolatorius*] this great and blessed comforter now being to come [by the Bishops Mission] to the whole society of the faithfull, to Christs beloved flocke, our Saviour relates of him again, that for the benefit of Gods people hee would performe and looke unto three principall and materiall points very necessary for the guidance of the whole Church of God.

Ioh. 16. 8.

1. First, that he would [*reprehendere peccata,*] reprove them of their sinnes. For tis impossible that Gods people can see their errorrs till G o d s Spirit doe reprove them.

Ioh. 16. 13.

2. Secondly, that he would [*gubernare illos in veritatem*] guide them and lead them into all the truth of God. For how can it be otherwise but that sinfull flesh must erre, should it not be guided by the Spirit of grace?

Ioh. 16. 15.

3. Thirdly, that hee would [*demonstrare que facienda,*] teach them and shew them what things they were to doe. For how should Christs Schollers learne to performe Christs will, should not the blessed Spirit their Schoole-Master teach them their Christ-crosse-row?

And thus [my brethren] and in these respects doth [*spiritus consolatorius*] the sacred and blessed comforter to the whole Episcopall jurisdiction, peculiar, charge and cure of Christ, and to every parcell and member of the same, (if under favour I may so say without offence to any, and without suspicion of blasphemy) [*tamquam consolatorius cancellarius,*] as a most loving and carefull Chancellour, glorifying our Bishop Iesus Christ, blessed for evermore, and also shewing whatsoever he received to his blessed flock, of the which we may comfortably read at large, *John 16. 14*

The second  
agent of  
comfort  
that Christ  
our Bishop  
useth in his  
diocesse is  
the holy  
Scriptures.  
I. Ioh. 1. 1, 2.

Secondly, or the second agent of comfort that our Bishop hath for his Church, are [*sacra Scriptura*] even the holy and sacred Scriptures, which (if I may be so bold to use the phrasis) like faithfull suffraganes or surrogates, are supporters and helpers to the Bishops flock. For instance sake, when any wounded conscience is terribly skared with the affright of sin, then speak Christs suffraganes, even the holy Scriptures, viz. that we have

have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for all our sins. If again death and damnation tell us wee are damn'd, then speake Christs suffraganes, even the blessed Scriptures, (namely,) that there is no *condemnation to them that are in Christ Iesus*. In a word, when Sathan sets upon any within the jurisdiction of our Bishops See, telling them they are but lost sheep and under the shadow of death, then speake Christs suffraganes, even the supporters of his poore flocke, that they are delivered from the power of darknesse and *translated into the kingdome of Gods* col. 1. 13. *deare Son*.

Rom 8. 1.

Thirdly, or the third agent of comfort that our Bishop hath for to support, aid and comfort his little flock the Church, is [*Regeſtrum*] his Register booke, wherein heavens records are most purely kept and preserved, and this Register book, I hope without any offence either to the Bishop of our soules, or else to any of his beloved sheepe of his blessed Pasture, may be adjudged of us to be [*liber vite*.] the book of life. Which Register book of our blessed Bishop (that I may speak all in a word) is extraordinarily helpfull and comfortable to the whole Diocese, I meane, to all Christs Saints that are members of the same, and that for these three reasons following.

The third agent of comfort which our Bishop useth in his Diocese for to comfort his people which is his register book.

1. Because all Christs Lambs, all his deare Saints, all the sheepe of his Pasture, yea all that love him and are labourers in his sacred Gospell, have their names there recorded, *Phil* 4. 3.
2. Because their names being once there entred, they shall never be cancelled out, they shall never be obliterated, but Christ will confesse them before his Father, and before his Angels, *Rev.* 3. 5.
3. Lastly, because they shall be adjudged, and because they shall have sentence past upon them, by their soule-saving Bishop, according to the records that are found therein, *Rev.* 20. 12.

The fourth agent of comfort which Christ hath in his Diocese are his powerfull protectors,

Fourthly, or the fourth sort of comfortable agents, that our Bishop hath for to speake for his Church and flock are [*procuratores*.] are his powerfull Procurators, which [my brethren] under him, (he being the grand Advocate of heaven and earth) doe continually in the presence of his Father sollicite his Churches

His sufferings and temptations which sollicit his Churches cause.

Churches

Churches cause, and these [*procuratores*,] these powerfull Proctors are generally two. *vix.*

1. *Sanguis & passiones*, his blood and sufferings.
2. *Temptationes*, his Temptations which hee endured when he was on earth.

The first  
proctour to  
sollicite  
Christs  
Churches  
cause is his  
sufferings.

First, I say againe the first Proctour that the Bishop of our soules the grand Advocate of heaven and earth, hath for to sollicite his Churches cause in the presence of the eternall Father, is [*sanguis & passiones*,] is his blood and sufferings. Oh his death and Passion (my brethren) is a powerfull pleader, in the eares of the great Iudge; yea their pleadings and solicitations are so full of power and truth, that they prevaile with the eternall Father to commiserate his oppressed Church; and thereupon faith the blessed Spirit (speaking of the efficacy of our Saviours blood) namely, *that his blood speaketh better things for us then that of Abel.* Yea and againe, *Heb. 9. 13, 14. If the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the uncleane sanctifieth to the purifying of the flesh, O how much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serve the living God?*

The second  
proctour to,  
sollicite  
Christs  
Churches  
cause is his  
temptations

Secondly, or the second Proctour that the Bishop of our soules hath for to sollicite his Churches cause in the presence of the eternall Iudge is [*temptationes*,] is his temptations that he endured for us, when hee was on earth. Oh my brethren, as his wounds plead for us, that we may be made whole, as his stripes plead for us, that wee may not bee beaten, as his shame pleades for us that we may enjoy honour, so his temptations plead for us that wee may not bee tempted above our strength, but that we may have through his merits an happie issue out of all: according to the saying of the sacred Spirit (namely) *In that he himselfe hath suffered being tempted, he is able to succour them that are tempted.*

*Heb. 2. 18.*

The last  
agents of  
comfort for  
Christs  
diocesse, are  
the Appari-  
tours hee  
selects

Lastly, or the last agents that our Bishop useth for the good of his Church and flocke, are [*Apparitores*,] are his Appari-tours, whose office it is to summon all his flock, to appeare before him, either in the Court of conscience here, where hee sits as chiefe, or in the great Court of Heaven hereafter, where he sits as Iudge.

And

And these Apparitors in the generall we finde to be three.

1. *Reprehensio Sanctorum*, the due reproofe of his Saints.
2. *Castigatio filiorum*, the chastisements he sends his sons.
3. *Vox tubæ ultimæ*, the sound of the last Trump.

The three Apparitors which our Bishop useth for to summon all his Diocesse to appeare before him

The 2. first of these summon our Bishops flock to appeare before him in the Court of conscience here, wherupon they make a conscience of their lives to come; and the third which we may call [*Apparitor Apparitorum*,] to wit, the great and generall Apparitor of all, (namely) *vox tubæ ultimæ*, the sound of the last Trumpet, summons them to appeare at the great Court of Heaven hereafter to heare then their judgment that shall last for ever.

First, then againe I say the first Apparitor that our Bishop useth to summon his flock that they may appeare before him in the Court of Conscience here where he sits as chiefe, is [*reprehensio Sanctorum*] is the due reproofe of his Saints. Witnesse that one example for all, namely, our Apostles three thousand soules, who sometimes were ranke geerers of our Bishop and his Gospell too; Oh my brethren, for illustration hereof what I pray made those madde *Cretians* at the first, to appeare such good Christians at the last? what summoned them now to appeare in the Court of conscience, and that before him whom they had contemn'd and scorn'd, when before, all their life time, they made no conscience of what they did at all? What makes them to appeare now full of sobes, who before were full of scornes? what drawes now teares from their eyes, sorrow from their hearts, and lamentation from their cheekes, because they had been so rebellious against the Bishop of their soules, so long, but even [*reprehensio apostolica*,] the Apostles due reproofe, wherein he tells them, *that they had taken and crucified and slaine the Lord of life?* this done, and the reproofe being serv'd upon them thus, Oh how penitent doe they appeare straightway, when as before they had made their faces harder then a rocke? how are they prick't in heart now who before had hearts of flint? Yea, ô how gladly doe they receive the Bishops charge and directions too, though before they were meere enemies to all grace and piety? Certainly (my brethren) now the Bishops proceffe being thus serv'd upon them, (as we see) and they readily appearing in the Court of conscience

The first Apparitor.

Acts 2. 41.

2 Cor. 12. 13.

Acts 2. 23.

Acts 2. 41.

ence, doe minde now nothing more than to make a conscience of their lives to come, continuing as the Text saith, stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayer.

verse 42.

The second Apparitor.

Secondly, or the second Apparitor that our bishop useth over his flock whereby he summoneth them to appeare before him in the Court of conscience here, is [*castigatio filiorum*,] the chastisements which he sends his sons, and whereby he makes them fit members of his mysticall body. Thus was *David* summon'd to appeare at the Court of conscience, and before too the great Bishop of his soule, when there dyed even from *Dan*

2 Sam. 24.  
25, 17.

to *Beerseba*, and that within the compasse of three dayes, seventy thousand men, for as we reade, when the most bitter judgments of God were upon him, and his people, and when hee had used little conscience indeed, in distrusting the arme of Heaven and trusting upon the arme of flesh, and when he saw the Angel that smote the people; then he cryed out and said, [*peccavi*,] I have sinned, I have done wickedly, but these sheep what have they done? O let thine hand I pray thee, (saith he) against be me and against my fathers house. Here Gods chastisements wee see are an effectuall summons, which brings *David* to appeare at the Court of Conscience; and now what good use he makes thereof, let the text be judge, for he saith after the hand of God was upon him, and after hee

Psal. 119. 71.

had made his appearance in the Court of conscience, that it was good for him that he had beene in trouble, that he might learne Gods statutes, for before he was afflicted, as he confesseth, again, he went wrong, but now he hath kept Gods word. A second instance wee

verse 6. 7.

have in the children of *Israel*, what I pray summons them, to appeare before the Lord in *Mizpeh*: and to come to the

2 Sam. 7. 8.

Court of conscience and to cry [*peccavi*?] Oh my brethren, was it not [*digitus Dei*?] was it not the finger of God? was it not Gods chastisements on them? when he suffered the *Philistines* to kill of them in battel about fourescore thousand men?

2 Sam. 4. 2.

Yea in a word, what made *Ninevi* that great City to appeare, in sackcloth and ashes? *Shechaniab* to be asham'd and blush?

Isaiah 3. 6.

Yea *Daniel* to cry [wee have sinned, wee have done wickedly wee have committed iniquity, and have rebell'd against thee?] unlesse

Isaiah 9. 6.

it were [*castigationes & afflictiones*,] Gods chastisements and scourge upon them, which made them at length to give appea-

Dan. 9. 5.

rance



rance in the Court of conscience and to returne *unto the Shepherd and Bishop of their soules.*

Lastly, the last Apparitour that our Bishop useth for the good and comfort of his flock, and which we call the great and generall Apparitour over all, is [*vox tuba ultima*] the sound of the last Trumpet. Both Sea and Land shall heare its summons fully, for to make their apparance at the great Court of the last judgment day, according to the saying of our blessed Saviour, (to wit,) *Behold, I shew you a mystery, we shall not all sleepe, but we shall all be changed, in a moment, in the twinkling of an eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* Then shall *Ezekiels dry bones* bearing this sound and summons, receive breath againe, and sinewes, and flesh and skin shall cover them, and they shall live. Then shall the graves yeeld up their dead, and dust & ashes shall then live againe. Rottenesse in decayed nature then shall receive strength, and old aged mortality shall learne then to be come immortall. The deafe also then at this summons shall have a quick eare, and willing or nilling shall appeare at the great Court. Thus all men (my brethren) upon this last summons shall give their attendance, waiting the judgment of the great judge, who in our Text here is called the Shepherd and Bishop of our soules. 1 Cor. 15. 51  
32.  
Ezek 37 5,  
6.

And now to conclude in brieft, and that we may make our selves ready for his second comming, I will make that prayer for us all, which once Saint Paul made for the *Thessalonians* 1 Thef. 5. 23  
(viz.) now the very God of Peace sanctifie us wholly, and

I pray God our whole spirits and soules and bodies may be preserved blamelesse, unto the comming of our Lord *Jesuw Christ*, unto judgment, who (as our Apostle tells us in the Text) *is the great Shepherd and Bishop of our soules.*

## FINIS.

P Age 6. line 19. for are read care, p 6 l. 21. for strait v. stray, p 11. l. 24. for this v. thus p. 14. l. 12. for that, v. the p. 15. l. 26. for should v. shouldst, p. 19. l. 15. for actions, v. action p. 24. l. 4. for prophane, v. perchance, p. 24. l. 11. for babling, v. bubling, p. 38. l. 34. for saying, v. sa th, p. 39. l. 13. for this, v. his.